CHURCH DICTIONARY.

BY

WALTER FARQUHAR HOOK, D.D.

VICAR OF LEEDS.

NEW AND CHEAPER EDITION.

LONDON:

HOULSTON AND STONEMAN;
J. G. F. & J. RIVINGTON, AND BURNS;
PARKER, OXFORD;
AND
T. HARRISON, BRIGGATE, LEEDS.

MDCCCXLII.

LEEDS:
PRINTED BY GEORGE CRAWSHAW,
BRIGGATE.

TO

HENRY HALL,

OF BANK LODGE, LEEDS,

ESQUIRE,

SENIOR TRUSTEE OF THE ADVOWSON

OF THE VICARAGE OF LEEDS.

A LOYAL MAGISTRATE,

A CONSISTENT CHRISTIAN,

A FAITHFUL FRIEND,

THIS VOLUME

IS,

WITH AFFECTION AND RESPECT,

INSCRIBED.

PREFACE.

THE strongest recommendation of the following Work consists in the statement of its being, for the most part, merely a Compilation; and this general acknowledgment renders it unnecessary to mention the various sources from which it has been compiled. Extracts have been often made almost word for word from some of our greatest Divines, and the compiler has been sometimes censured for giving explanations, for which not he but some of the most distinguished Theologians of our country are responsible. He has not thought it necessary to mark the original articles.

This publication first appeared in the shape of monthly Tracts, intended by the writer to explain things relating to the Church to his poorer parishioners. It was originally designed to explain not every theological word, but those terms and practices of the Church only which were most important or most interesting. As of those Tracts

four thousand copies were sold every month, and as the writer was urged by his clerical friends to make the work more complete, an enlarged Edition is now offered to the public.

In order to prevent the work from being swelled to an inconvenient size, the writer has noticed very slightly those points, whether of doctrine or of practice, which do not appear to bear upon the existing circumstances of the Church of England. Nor has he enlarged upon those doctrines or practices of which explanations or expositions can be easily procured in Books which are found in almost every Clergyman's library.

On some points the laws of the realm and the Canons of the Church are stated at considerable length; because of a Clergyman's library law books very seldom form part, and because on that account it has been the wish of many Clergymen that this should be done.

A work with the same title was published a few years ago by the Rev. Mr. Staunton, a Clergyman of the North American Church; and from that publication several articles have been transplanted into this. It was intended at first merely to

reprint Mr. Staunton's little volume; but it was found, upon examination, that the points on which it was important for him to enlarge, when writing for the American public, were those on which an Englishman would be inclined to be brief; and many things important to us were scarcely noticed, if noticed at all, by him. Between a Church long established in the land, as our's has been, and a newly planted Missionary Church, such as the American Church is, there must always be on minor points a considerable difference.

To the Rev. Mr. Poole, Incumbent of St. James's Church, to the Rev. Mr. Teale, one of the Ministers of Trinity Church, Leeds, and to S. Wilkinson, Esq. Surgeon in this town, the reader will be, with the Compiler, much indebted.

Leeds, March 22, 1842.

CHURCH DICTIONARY.

ABB.

ABBA. A Syriac word, signifying Father, and expressive of attachment and confidence. St. Paul says, *Ye have received the Spirit of adoption, whereby we cry* ABBA, FATHER. (Rom. viii. 15.)

ABBEY. A society of persons of either sex, associated for religious purposes, under the authority of an Abbot or Abbess. Abbeys in their first institution, and in many of their subsequent uses, are among the most remarkable instances of Christian munificence, devotion, and beneficial adaptation of the talents of Christians given to pious and charitable ends: but in the more corrupt ages, the evils which grew out of these societies, seem almost to have counterbalanced the good. Being often exempted from the authority of the Bishop, they became hot-beds of ecclesiastical insubordination; and were little else but parties of sectaries within the Church. The temptations arising out of a state of celibacy, too often in the first instance enforced by improper means, and always bound upon the members of their societies by a religious vow, were the occasion of great scandal. And the enormous wealth with which some of them were endowed, brought with it a greater degree of pride, and ostentation, and luxury, than was becoming in Christians, and still more in those who had vowed a life of religion and asceticism. In England, the wealth of the abbeys excited the cupidity of Henry VIII., and they were destroyed, their revenues being seized by the crown. Whatever were the errors of the race of men then inhabiting them, this destruction of the abbeys was plain sacrilege, and can on no ground be justified. They were the property of the Church; and if, while the Church cast off divers errors

in doctrine which she had too long endured, she had been permitted to purge the institutions of certain practical errors, and of some flagrant vices, they might have been exceedingly serviceable to the cause of religion Cranmer felt this very forcibly, and begged earnestly of Henry VIII. that he would save some of the abbeys, for holy and religious uses, but in vain. It is a mistake to suppose that the abbeys were erected and endowed by Papists. Many of them were endowed before most of the errors of the Papist were thought of: and the founders of abbeys afterwards founded them, not as Papists, but as Churchmen: and when the Church became pure, she did not lose any portion of her right to such endowments, as were always made in supposition of her purity.—(See Num. xviii. 32. Lev. xxv. 24. Ezek. xlviii. 14.)

ABBEY. The name of the building in which the society forming an abbey lived.

ABBOT. The Father or superior of an abbey of Monks, or male persons living under peculiar religious vows.

ABBESS. The Mother or superior of an abbey of Nuns, or female persons living under peculiar religious vows.

ABEYANCE, from the French word *bayer*, to expect, is that which is in expectation, remembrance, and intendment of law. Thus, during the time a church is void after the death of the incumbent, the inheritance is in abeyance until another parson is presented, admitted, and inducted.

ABJURATION. A solemn renunciation in public, or before a proper officer, of some doctrinal error. A formal abjuration is necessary to satisfy the Church, when any person seeks to be received into her communion from the society of heretics or schismatics. And also when any particular heresy is more frequent or dangerous, it may be necessary that it be abjured by all persons whatever. Where the heresy to be abjured is dangerous in its tenets to the state as well as to the Church, as that, for instance, of the Anabaptists of Munster, and that of the Papists, the abjuration is due also to the state. The papal pretensions are so utterly incompatible with the freedom of the nation, and the independence of the crown, that a stated form of abjuration of papal errors is provided

by the state: there have been times at which Popery has been so prominent an evil in this kingdom, as to make it necessary to exact this abjuration from all who take office either in the Church or state. Where the Church alone is concerned in the abjuration, the Bishop, either in his own person, or by his delegated authority, is the proper person appointed to receive it, and to dictate the terms in which it is to be made.

ABSOLUTION. The word means in the ecclesiastical sense, *a loosing from sin*, the remission or forgiveness of sin. It is certain that our SAVIOUR gave HIS Apostles the power of binding and loosing (Matt. xvi. 19, xviii. 18.)—or, as it is elsewhere called, of remitting sin, (John xx. 22, 23,) and that HE frequently repeated this commission. It is plain also, that the Apostles exercised the power so conferred, (Acts ii. 38, 2 Cor. ii. 10,) and gave their successors charge to use it also, (Gal. vi. 1, James v. 14, 15.) This authority, the Clergy of CHRIST's Church have continued to exercise from the Apostles' time to our own. And although we agree with the Jews in maintaining, that "none can forgive sins but GOD only," yet we also believe, as St. Ambrose says, "that GOD HIMSELF forgives sins by those to whom HE hath granted the power of absolution," *i.e.* the Bishops and Priests of HIS Church. The first means by which Absolution is administered is Holy Baptism. Baptism was ordained for the *remission of sins*, so St. Peter told his converts, (Acts ii. 38, *Repent and be baptized every one of you, in the name of* JESUS CHRIST, FOR THE REMISSION OF SINS.—Therefore in the Nicene Creed we all profess to believe in "one baptism *for the remission of sins.*" GOD absolves, but HIS ministers administer the Sacrament through which HE conveys the remission. Secondly, for this among other purposes, also the Sacrament of the LORD's Supper was ordained, as we read in Matt. xxvi. 28, where CHRIST's Body is said to be broken, and "His Blood shed for the remission of sins." Here again GOD forgives; HIS ministers merely apply the means. The passages before referred to, John xx. 22, 23, &c. compared with 2 Cor. v. 18, have always been considered as sanctioning those declaratory absolutions by word of mouth, which are found in the Service for Morning

Prayer, the Communion Service, and the office for the Visitation of the Sick. In all these cases, the Sacraments included, priestly blessing is of no value, and no absolution is conferred, except on those qualified to receive it. The principle is found in Matt. x. 12, 13. *When ye come into a House salute it; and if the House be worthy let your peace come upon it; but if it be not worthy let your peace return to you.* If, when the Priest in Divine Service pronounces the absolution, you are among these who "truly repent and unfeignedly believe the holy Gospel," your sins are even then remitted to you by GOD, who speaks to you by the voice of HIS ordained Minister. So also will it be if you receive the Sacraments worthily. But if you do *not* repent and believe, the blessing of the Priest will be null and void as regards you, and will return to him. Some persons will say, If they repent and believe they need not the intervention of either Minister or Sacraments. Just so Socinians say, If they repent and believe they need not the intercession of our LORD. But the *Scriptural* Christian will not reason thus, but have recourse to the means of grace appointed by GOD and to the Ministers of reconciliation sent forth by HIM. They know that there can be no *merit* in their faith and repentance: they gladly, therefore, hear and receive free and unmerited pardon from GOD, in the way which GOD has ordained.

The following are the three forms by which absolution is pronounced in the Church of England:

At Morning and Evening Prayer:

The Absolution or Remission of Sins, to be pronounced by the Priest alone, standing; the People still kneeling.

Almighty GOD, the FATHER of our LORD JESUS CHRIST, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live; and hath given power and commandment to HIS Ministers, to declare and pronounce to HIS people, being penitent, the Absolution and Remission of their sins: HE pardoneth and absolveth all them that truly repent, and unfeignedly believe HIS holy Gospel. Wherefore let us beseech HIM to grant us true repentance, and HIS HOLY SPIRIT; that those things may please HIM which we do at this present,

and that the rest of our life hereafter may be pure and holy; so that at the last we may come to His eternal joy, through Jesus Christ our Lord.

At the Holy Communion:

Then shall the Priest (or the Bishop, being present) stand up and, turning himself to the People, pronounce this Absolution.

Almighty God our heavenly Father, who of His great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto Him; Have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. *Amen.*

At the Visitation of the Sick:

Here shall the sick person be moved to make a special Confession of his sins, if he feel his conscience troubled with any weighty matter. After which Confession, the Priest shall absolve him (if he humbly and and heartily desire it) after this sort:

Our Lord Jesus Christ, who hath left power to His Church to absolve all sinners who truly repent and believe in Him, of his great mercy forgive thee thine offences: And by His authority committed to me, I absolve thee from all thy sins; In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Against this latter form, complaints have been made that it is inconsistent with the spirit of Protestantism. With this we have nothing to do. There it is, part of that Prayer Book to every thing contained in which every clergyman gives his unfeigned assent and consent. Nor may any man dishonestly explain it away; a sin against which the English bishops are frequently warning their clergy.

Acolyth, in our old English called *Collet*, was an inferior church servant, who, next under the the sub-deacon, waited on the priests and deacons, and performed the meaner offices of lighting the candles, carrying the bread and wine, and paying other servile attendance.

Adamites. A sect of Gnostics who affected an imitation of the primitive state of innocence.

Admonitioners. Certain Puritans in the reign of Queen Elizabeth, who were so called from being the

authors of the "Admonition to the Parliament," 1571, in which every thing in the Church of England was condemned which was not after the fashion of Geneva. They required every ceremony to be "commanded in the Word," and set at naught all general rules and canons of the Church.

ADVENT,—*Sundays in.* For the greater solemnity of the three principal holy days, viz: Christmas, Easter, and Whitsunday, the Church has appointed certain days to precede and follow them with appropriate services. The four Sundays before Christmas have the name of Advent, from the Latin compound verb '*advenire,*' to *come to.* They are designed to prepare us for celebrating with becoming faith, seriousness, and devotion, the Advent of CHRIST in the flesh; and to direct our view to that second Advent, when HE will come to judge those to whom HE before came to offer HIS salvation. The language of the Church, therefore, in reference to both views of this holy season, is, 'Prepare ye the way of the LORD'." It has been contended, by some of the Romanists, that this holy season was originally instituted by St. Peter, and, therefore, stands on Apostolic authority. But the precise time of its institution is not so easily to be determined; though it certainly had its beginning before the year 450, because Maximus Taurinensis, who lived about that time, wrote a homily upon it. It is the peculiar computation of our Church, to begin her years, and to revive the annual course of her services, with this time of Advent. For She neither follows the course of the sun, nor moon, to number her days, and measure her seasons, according to their revolution; but JESUS CHRIST being to her as the only Sun and Light whereby she is guided, following HIS course alone, she begins, and counts on her year with HIM. When this Sun of Righteousness, therefore, doth arise, that is, when HIS coming and Incarnation are first propounded to us, then begins the year of the Church, and from thence are all her other days and times computed.

ADVOWSON, is the right of patronage to a church, or an ecclesiastical benefice; and he who has the right of advowson is called the patron of the church, from his obligation to defend the rights of the Church from oppression and violence. (*Gibson,* 756.) For when lords of

manors first built churches upon their own demesnes, and appointed the tithes of those manors to be paid to the officiating ministers, which before were given to the clergy in common, the lord, who thus built a church, and endowed it with glebe or land, had of common right a power annexed of nominating such minister as he pleased (provided he were canonically qualified) to officiate in that church, of which he was the founder, endower, maintainer, or, in one word the patron. (2 *Blackst. Com.* 21.) Advowsons are of two sorts, advowsons appendant, and advowsons in gross. When annexed to a manor or land, so as to pass with them, they are appendant; for so long as the church continues annexed to the possession of the manor, as some have done from the foundation of the church to this day, the patronage or presentation belongs to the person in possession of the manor or land. But when the property of the advowson has been once separated from the property of the manor by legal conveyance, it is called an advowson in gross, or at large, and exists as a personal right in the person of its owner, independent of his manor or land. (*Co. Lit.* 120. 2 *Blackst. Com.* 22. *Wats. Clergym. Law, c.* 7.) Advowsons are also either presentative, collative, donative, or elective. An advowson presentative is where the patron has a right to present the parson to the bishop or ordinary to be instituted and inducted, if he finds him canonically qualified. An advowson collative is where the bishop is both patron and ordinary. An advowson donative is when the king, or any subject by his license, founds a church or chapel, and ordains that it shall be merely in the gift or disposal of the patron; subject to his visitation only, and not to that of the ordinary; and vested absolutely in the clerk by the patron's deed of donation, with presentation, institution, or induction. (2 *Blackst. Com.* 22.) As to benefices elective, see title *Cathedral.* With regard to the purchase and sale of advowsons, it is enacted by the statute 12th Anne, st. 2. c. 12, that if any person shall, for any sum of money, reward, gift, profit, or advantage, directly or indirectly, or for or by reason of any promise, agreement, grant, bond, covenant, or other assurance of or for any sum of money, reward, gift, profit, or benefit whatsoever, directly or indirectly, in his own name, or in

in the name of any other person, take, procure, or accept the next avoidance of or presentation to any benefice with cure of souls, dignity, prebend, or living ecclesiastical, and shall be presented or collated thereupon; every such presentation or collation, and every admission, institution, or investiture, and induction upon the same, shall be utterly void, frustrate, and of no effect in law, and such agreement shall be deemed a simoniacal contract; and it shall be lawful for the queen, her heirs and successors, to present or collate unto, or give or bestow every such benefice, dignity, prebend, or ecclesiastical living, for that one time or turn only; and the person so corruptly taking, procuring, or accepting any such benefice, dignity, prebend, or living, shall thereupon, and from thenceforth, be adjudged a disabled person in law, to have and enjoy the same, and shall also be subject to any punishment, the pain, or penalty, limited, prescribed, or inflicted by laws ecclesiastical, in like manner as if such corrupt agreement were made after such benefice, dignity, prebend, or living ecclesiastical, had become vacant; any law or statue to the contrary in anywise notwithstanding. But this act being only restrictive upon clergymen, all other persons continue to purchase next avoidances as they did before, and present thereto as they think proper, 1 *Burn's Ecc. Law*, 12, provided they derive therefrom no lucrative benefit; for by the statue 31 Eliz. c. 6, the exercise of this right must be perfectly gratuitous. As to presentations to advowsons: where there are divers patrons, joint-tenants, or tenants in common, and they vary in their presentment, the ordinary is not bound to admit any of their clerks; and if the six months elapse within which time they are to present, he may present by the lapse; but he may not present within the six months; for if he do, they may agree and bring a *quare impedit* against him, and remove his clerk. *Dr. and St. b. 2, c.* 30. Where the patrons are co-parceners, the eldest sister, or her assignee, 1 *Ves.* 340, is entitled to present; and then at the next avoidance, the next sister shall present, and so by turns one sister after another, till all the sisters, or their heirs, have presented, and then the eldest sister shall begin again, except they agree to present together, or by composition to present in some other manner. But if the

manors first built churches upon their own demesnes, and appointed the tithes of those manors to be paid to the officiating ministers, which before were given to the clergy in common, the lord, who thus built a church, and endowed it with glebe or land, had of common right a power annexed of nominating such minister as he pleased (provided he were canonically qualified) to officiate in that church, of which he was the founder, endower, maintainer, or, in one word the patron. (2 *Blackst. Com.* 21.) Advowsons are of two sorts, advowsons appendant, and advowsons in gross. When annexed to a manor or land, so as to pass with them, they are appendant; for so long as the church continues annexed to the possession of the manor, as some have done from the foundation of the church to this day, the patronage or presentation belongs to the person in possession of the manor or land. But when the property of the advowson has been once separated from the property of the manor by legal conveyance, it is called an advowson in gross, or at large, and exists as a personal right in the person of its owner, independent of his manor or land. (*Co. Lit.* 120. 2 *Blackst. Com.* 22. *Wats. Clergym. Law, c.* 7.) Advowsons are also either presentative, collative, donative, or elective. An advowson presentative is where the patron has a right to present the parson to the bishop or ordinary to be instituted and inducted, if he finds him canonically qualified. An advowson collative is where the bishop is both patron and ordinary. An advowson donative is when the king, or any subject by his license, founds a church or chapel, and ordains that it shall be merely in the gift or disposal of the patron; subject to his visitation only, and not to that of the ordinary; and vested absolutely in the clerk by the patron's deed of donation, with presentation, institution, or induction. (2 *Blackst. Com.* 22.) As to benefices elective, see title *Cathedral.* With regard to the purchase and sale of advowsons, it is enacted by the statute 12th Anne, st. 2. c. 12, that if any person shall, for any sum of money, reward, gift, profit, or advantage, directly or indirectly, or for or by reason of any promise, agreement, grant, bond, covenant, or other assurance of or for any sum of money, reward, gift, profit, or benefit whatsoever, directly or indirectly, in his own name, or in

the brother to the sister of the entire blood, but they shall descend to the brother of the half blood, unless the first had presented to it in his life-time, and then it shall descend to the sister, she being the next heir of the entire blood. *Ibid. c.* 8.

ADOPTION. To adopt is to make him a son who was not so by birth. The Catechism teaches us that it is in Holy Baptism that "we are made members of CHRIST, *children of* GOD, and inheritors of the kingdom of heaven." GOD *sent forth* HIS SON *to redeem them that were under the Law, that we might receive the adoption of sons.* Gal. iv. 4, 5.

ADVOCATE, signifies one who exhorts, defends, comforts; also one who prays or intercedes for another. It is an appellation given to the HOLY SPIRIT by our SAVIOUR. John, xiv. 16. xv. 26.

AERIANS. A small sect in the fourth century founded by Aerius; one of whose principal tenets was, that Bishops were not distinguished from Presbyters by any Divine right.

AGAPÆ: love feasts, or feasts of charity among the ancient Christians, in which liberal contributions were made by the rich for the poor. The word is derived from ἀγάπη friendship. St. Chrysostom gives the following account of this feast, which he derives from the practice of the Apostles: "the first Christians had all things in common, as we read in the Acts of the Apostles; but when that equality of possessions ceased, as it did even in the Apostles' time the Agapæ or love feast, was substituted in its room. On certain days, after partaking of the LORD'S Supper, they met at a common feast, the rich bringing provisions, and the poor, who possessed nothing, being invited." It was always attended with the receiving of the Holy Eucharist; but the ancient and modern interpreters differ in opinion whether this feast was held before or after the Communion. St. Chrysostom, as we have seen, supports the latter: Calmet, the learned Dr. Cave, and others, are in favour of the former opinion. During the first three centuries, these love feasts were held in the church without scandal or offence; but in succeeding times, the heathens began to tax them with impurity. This occasioned a reformation of these agapæ. The kiss

of charity with which the ceremony used to end, was no longer interchanged between those of different sexes; and it was expressly forbidden to have any beds or couches for the convenience of those who were disposed to eat more at their ease. Notwithstanding these precautions, the abuses committed in those feasts became so notorious, that the holding of them, especially in churches, was solemnly condemned at the council of Carthage, in the year of our LORD 397.

AGAPETÆ. In St. Cyprian's time certain ascetics who wished perhaps to add to their religious celibacy the additional merit of a conquest over a special and greater temptation, chose persons of the other sex, devoted like themselves to a life of celibacy, with whom they lived under the sanction of a kind of spiritual nuptials, still maintaining their chastity, as they professed, though living in all things else, as freely together as married persons. These were called *Agapetæ* or Συνείσακτοι. This practice, however pure in the intention, gave rise to the utmost scandal in the Church, and those who had adopted it were condemned severely both by the individual authority of St. Cyprian, and afterwards by the decrees of councils.—See Dodswell's *Disertationes Cyprianicæ*.

AGISTMENT. The feeding of cattle in a common pasture for a stipulated price: and hence Tithe of Agistment is the Tithe due for the profit made by agisting.

AGNUS DEI. In the church of Rome. A cake of wax stamped with the figure of a lamb supporting the banner of the Cross. The name literally signifies the *Lamb of* GOD. These cakes, being consecrated by the Pope with great solemnity, and distributed among the people, are supposed to possess great virtues. They cover them with a piece of stuff cut in the form of a heart, and carry them very devoutly in their processions. From selling these Agnus DEI to some, and presenting them to others, the Romish clergy and religious offices derive considerable pecuniary advantage. The practice of blessing the Agnus DEI, took its rise about the seventh or eighth century. It was common in those times to convert thousands and tens of thousands in a day by only marking them with the sign of the cross

after Baptism; and in order to distinguish the converted from heathens, they were commanded to wear about their necks pieces of white wax, stamped with the figure of a lamb. This was done in imitation of the heathenish practice of hanging amulets around the neck, as preservatives against accidents, diseases, or any sort of infection. Though the efficacy of an Agnus Dei has not been declared by councils, the belief in its virtues has been strongly and universally established in the church of Rome. Pope Urban V. sent to John Palœologus, emperor of the Greeks, an Agnus folded in fine paper, on which were written verses explaining all its properties. These verses declare that the Agnus is formed of balm and wax mixed with chrism, and that being consecrated by mystical words, it possessed the power of removing thunder, and dispersing storms, of giving to women with child an easy delivery, of preventing shipwreck, taking away sin, repelling the devil, increasing riches, and of securing against fire.

Alb. A very ancient vestment of the church. It was made of white linen, and generally bound with a girdle of the same. The Alb is directed by the Ritual of the Church of England to be used by Bishop, Presbyters, and Deacons in celebrating the Eucharist.

Albigenses. Certain heretics who sprung up in the twelfth century. They received their name from a town in Aquitain, called Albigia or Alby, where their errors were first condemned in a council held in the year 1176. The Albigenses grew so formidable, that the Catholics agreed upon a holy league or crusade against them. Pope Innocent III., desirous to put a stop to their progress, stirred up the great men of the kingdom to make war upon them. After suffering from their persecutors, they dwindled by little and little, till the time of the Reformation; when such of them as were left, fell in with the Vaudois, and conformed to the doctrine of Zuinglius, and the disciples of Geneva. The Albigenses have been frequently confounded with the Waldenses; from whom it is said they differ in many respects, both as being prior to them in point of time, as having their origin in a different country, and as being charged with divers heresies, particularly Manicheism, from which the Waldenses were exempt.

ALLELUIA, or HALLELU-JAH. This is a Hebrew word, signifying *Praise the* LORD, or *Praise to the* LORD. It occurs at the beginning, and at the end of many of the Psalms, and was always sung by the Jews on solemn days of rejoicing. An expression very similar in sound seems to have been used in many nations, who can hardly be supposed to have borrowed it from the Jews. Hence it has been supposed to be one of the most ancient words of devotion. St. John retains the word without translation, (Rev. xix. 1, 3, 4, 6); and among the early Christians it was so usual to sing hallelujah, that St. Jerome says little children were acquainted with it.

ALL SAINTS' DAY. The festival of All Saints is not of very high antiquity. About the year 610, the Bishop of Rome ordered that the heathen Pantheon, or temple, should be converted into a Christian church. This was done, and it was appropriately dedicated to the honour of All Martyrs; hence came the origin of All Saints, which was then celebrated on the first of May. In the year 834 it was changed to November first, on which day it is still observed. "Our Church having, in the course of her year, celebrated the memories of the holy Apostles, and the other most eminent saints and martyrs of the first days of the gospel, deems it unnecessary to extend her calendar by any other particular festivals, but closes her course with this general one. It should be the Christian's delight, on this day, to reflect, as he is moved by the appointed Scriptures, on the Christian graces and virtues which have been exhibited by that goodly fellowship of saints who, in all ages, have honoured GOD in their lives, and glorified HIM in their deaths; he should pray for grace to follow them 'in all virtuous and godly living;' he should meditate on the glorious rest that remains for the people of GOD, on which they have entered; he should gratefully contemplate that communion of saints which unites him to their holy fellowship, even while he is here militant, if he be a faithful disciple of the SAVIOUR in Whom they trusted; he should earnestly seek that grace whereby, after a short further time of trial, he may be united with them in the everlasting services of the Church triumphant." The Church of Eng-

land seems to have been induced to sum up the commemoration of Martyrs, Confessors, Doctors, and Saints, in this one day's service—from the circumstance of the great number of such days in the Church of Rome having led to gross abuses: some of which are enumerated in the Preface to the Book of Common Prayer.

ALL SOULS. A festival or holyday of the Romish Church, on which special prayers are made for the benefit of the souls of the departed. Its observance has been traced back to the year 998, about which time, we are told, a certain monk whose curiosity had led him to visit Mount Ætna, which he in common with others of that age, verily believed to be the mouth of hell, returned to his abbot with the grave story that he had overheard "the devils within complain, that many departed souls were taken out of their hands by the prayers of the Cluniac monks." The compassionate abbot took the hint, and set apart the second day of November, to be annually kept by his monks as a day of prayer for *All Souls* departed. This local appointment was afterwards changed by the Pope into a general one, obligatory on all the Western churches. The ceremonies observed on this day were in good keeping with the purpose of its institution. In behalf of the dead, persons arrayed in black, perambulated the cities and towns, each provided with a loud and dismal toned bell, which they rung in public places by way of exhortation to the people to remember the souls in purgatory, and give them the aid of their prayers. In France and Italy, at the present day, the annual *Jour des Morts* is observed, by the population resuming their mourning habits, and visiting the graves of their friends for many years after their decease. At the period of the Reformation, the Church of England abrogated altogether the observance of this day, which is no longer kept, except in Roman Catholic countries.

ALMS. In the Primitive Church, the people who were of sufficient substance used to give alms to the poor every Sunday, as they entered the church. And the poor, who were approved or selected by the Deacons or other Ministers, were exhorted to stand before the church doors to ask for alms, as the lame man, who was healed by Peter and John, at the Beautiful Gate of the Temple. The

order in our church is, that these alms should be collected at that part of the Communion Service which is called the Offertory, while the sentences are reading, which follow the place appointed for the sermon. The intention of the compilers of our service was, that these alms should be collected every Sunday, as is plain from the directions in the Rubric; and this, whether there was a Communion or not. It is much to be regretted that the decay of charity has caused this good custom to fall into too general disuse; and it is one which all sincere Churchmen should endeavour to restore.

ALMUTIUM. *See* AMICE.

ALTAR. The place on which gifts or sacrifices to GOD are offered in religious worship. As since the foundation of the world we know but of one sacrifice acceptable to GOD, and beneficial to men for its own sake, even the sacrifice of JESUS CHRIST; so in this high and strict sense we know but of one altar, even the Cross on which the LAMB of GOD HIMSELF, both PRIEST and SACRIFICE, was offered for the sins of the world. But as in the Church of GOD before our LORD's coming there was an altar on which were offered, by GOD's ordinance, gifts and sacrifices, *prefigurative* of that upon the Cross: so in the Church of GOD since the LORD's coming there is an altar on which, by HIS appointment, are offered gifts and sacrifices *commemorative* of that upon the Cross. The table of Holy Communion, or LORD's Table, in the Christian Church is therefore called an altar, because on it are placed in presentation before GOD, the appointed memorials of the LORD's Body and Blood; and because on it are also offered the alms of the faithful worshippers. See our LORD's directions to his followers on this point, (Matt. v. 23,) and St. Paul's declaration (Heb. xiii. 10.) "It is called a *Table* with reference to the LORD's Supper, and an *Altar* on the score of the Sacrifice of Praise and Thanksgiving there offered to God ALMIGHTY."—*King Edward's Letter*, A.D. 1550. *See Collier's Hist.* vol. ii. p. 304. "CHRIST's Table here below is a secondary altar in two views; First, on the score of our own sacrifices of prayers, praises, souls and bodies which we offer up from thence; Secondly, as it is the *seat* of the consecrated elements, that is, of the

Body and Blood of CHRIST, that is, of the grand Sacrifice, symbollically represented and exhibited and spiritually there *received;* received by and with the signs bearing the name of the *things."—Waterland's Distinctions of Sacrifices.* Works, vol. viii. p. 331. With respect to the material of the altar, there can be no question but that the first Christian altars were of wood; and and were, in fact, the ordinary tables which were found in the upper chambers, and other places of the like sort, in which the Christian assemblies were held. But subsequent events enabled the Christians to build and endow churches, and to consecrate to a religious use the vessels and furniture of the sanctuary. So desirous were they, however, of doing this, that long before the Church was free from the danger of constant pillage and persecution, buildings were absolutely set apart for the services of the Church, and sacred vessels were accounted the property of the church, for the service of the sanctuary. Still, even after the time of Constantine, altars were for a long time generally of wood: thus, for instance; in the sacrilegious outrages of the Donatists in the fourth century, (in which they acted nearly as wicked a part as the Presbyterians and Independents, at the time of Oliver Cromwell,) some of the altars were burned; and we read of persons being beaten with broken fragments of others. This is the more especially worthy of remark, because we in the Anglican Church have *wooden Altars,* while the Romish ritual makes a *stone slab,* consecrated by a Bishop, an essential part of the altar; so essential that even a portable altar was deemed, by some at least, to lose its consecration, when the stone was removed. It is certain, however, that long before the time at which Optatus (Bishop of Milan and the opponent of the Donatists in the 4th century) wrote, stone altars were in use. These arose, in the first instance, from the necessity of the case, and were afterwards continued from a feeling of piety, just as a like feeling of piety, having respect to the table at which our blessed LORD instituted the Holy Eucharist, and to those on which the first Christians from necessity received it, might have led to the religious adoption of wooden altars exclusively. We should never forget that a like devotion may often be found in

apparently indifferent observances. The circumstances out of which the use of stone altars arose were these. In the earliest ages of the Church, Christians were obliged to retire to the catacombs, to solemnize the rites of the faith. In these were buried many of the martyrs; and their tombs presented themselves as the most commodious, and what was infinitely more valued, the most sacred spots, on which to consecrate the Blessed Eucharist. The affections of Christian people clung to these most solemn assemblies and most sacred altars; and after they might choose the place and manner of their service, they erected altars as much as might be resembling those at which they had worshipped in the days of persecution. They chose, therefore, very often, the spot on which some martyr had received his crown; and his tomb, being erected on the spot, furnished the altar of a Christian church. Afterwards, perhaps, a more magnificent edifice was erected over the same spot, and the tomb of the martyr remained in the crypt, while the altar was raised immediately over it; access to the crypt and its sepulchral monument being still permitted to the steps of the faithful. But churches soon multiplied beyond the number of martyrs, or at least beyond the number of places at which martyrs had suffered; and still a stone altar was raised, and by and bye it became customary even to transport the relics of saints and bury them under the altars of new churches. Hence arose the custom, at last almost universal, and eventually enjoined by the Church of Rome, of having none but stone altars, enclosing relics of the saints The connexion in the minds of the common people between stone altars and the Popish doctrine of an actual, carnal, expiatory sacrifice of the VERY PERSON of our Blessed LORD in the Eucharist, forced our Reformers to substitute a wooden for a stone altar; we cannot, however, look with indifference on those few examples of the original stone altars still remaining, which witness to us of an almost universal custom for several centuries; and it would be indeed sad to see any of them, few as they now are, removed. Some of the side altars remain in Roslin Chapel, and in the Glossary of Architecture are other examples mentioned. The only ancient one that we know of, which is still used, is in the Chapel of St. Mary Magdalen, at

Ripon. There are many modern ones elsewhere. In Popish Churches there are many altars occupying the east end of so many chapels dedicated to as many saints. At the Reformation all the altars, except the High Altars were justly ordered to be removed. This was most necessary, not only to bring back the church to the primitive model, of which one altar, *signifying the unity of the church, and instrumentally effecting it*, was a most essential character; but also doing away with the memorials and occasions of much which was contrary to the purity and simplicity of Christian worship.

ALTAR PIECE. A picture placed over the altar. It is not uncommon in the English churches, to place paintings over the altar, although it is a practice of modern introduction, and although there would be a prejudice against placing paintings in other parts of the church. The English Reformers were very strongly opposed to the introduction of paintings into the Sanctuary. In Queen Elizabeth's reign a proclamation was issued against pictures as well as images in churches; and Dean Nowell fell under her Majesty's displeasure for procuring for her use a Prayer Book with pictures. The Puritans, who formed the religious world of King Charles's time, both in the Church and out of it, destroyed pictures wherever they could find them as relics of popery. We may add that the feeling against pictures prevailed not only in modern times, but in the first ages of the primitive Church. In the various catalogues of Church furniture that we possess, we never read of pictures. There is a particular breviat of the things found by the persecutors in the Church of Paul, Bishop of Cirta, in Numidia, where we find mention made of cups, flagons *two candlesticks* and vestments; but of images and pictures there is not a syllable. In Spain, at the Council of Eliberis, A.D. 305, there was a positive decree against them. And at the end of this century, Epiphanius, passing through Anablatha, a village of Palestine, found a veil there, hanging before the doors of the church, whereon was painted the image of CHRIST, or some saint, which he immediately tore in pieces. The first mention of pictures we find at the close of the fourth century, when Paulinus, Bishop of Nola, to keep the country people

employed, when they came together to observe the Festival of the Dedication of the church of St. Felix, ordered the church to be painted with the images of saints and stories from Scripture History, such as those of Esther and Job, and Tobit and Judith. *(Paulinus Natal.* 9, *Felicis p.* 615.) We find frequent allusion to pictures in the writings of St. Augustine. Emblematical compositions, such as that which is intended for St. George's Church, Leeds, of which the subject is our LORD's Intercession, were not permitted until a later period. We thus see that the use of pictures in Churches is to be traced to the practices of the fourth century; that century in which the Church adopted the Nicene Creed, and fixed the Canon of Scripture; receiving those Books as Canonical, and *only* those, which are still received as such by the English Church. This, it is the fashion of the present day, to call the Nicene Church: which is a bad designation, as it may lead persons to disconnect it in their minds from the Church of CHRIST as it existed before or after that period. That the practice of the age, when the Church was beginning to breathe after its severe persecutions, when the great Creed of the Church Universal was drawn up, and when the Canon of Scripture was fixed, is sufficient to sanction the use of pictures in our Sanctuaries, we are ready to contend; and we rejoice to find that others of our contemporaries are prepared to do the same. That in the middle ages pictures as well as images were sometimes worshipped, as they are by many Papists in the present day, is not to be denied. It was therefore natural that the Reformers, seeing the abuse of the thing, should be strongly prejudiced against the retention of pictures in our Churches. But much of Romish error consists in the abuse of what was originally good, or true. We may, in the present age, return to the use of what was originally good; but being warned that what has led to Popish corruptions, may lead to them again, we must be very careful to watch against the recurrence of those evil practices to which these customs have been abused and perverted.

AMEN. All churches and all nations have retained this word in the original language, it being so comprehensive and so sacred, that it seems by general consent that

it remains untranslated, as in some cases the words alleluia and hosanna do. It signifies truly, or verily. Its import varies slightly with the position or connexion in which it is placed. In the New Testament it is frequently synonimous with "verily," and is retained in some versions without being translated. For example, "Amen, Amen, I say unto you." At the conclusion of prayers, it signifies *So be it.* This explanation is given by the Church Catechism in the words, "and therefore I say Amen: *So be it.*" In the same sense it occurs in Rev. xxii. 20. "Surely I come quickly, Amen, *even so, come* LORD JESUS. Sometimes it signifies a wish, as in Numbers, v. 22. After the repetition of the Creed, it assumes the form of an affirmation—verily, *So it is.* I verily and indeed believe what I have affirmed.

AMICE. *See* CAPUTIUM.

AMPHIBALUM. *See* CASULA.

ANABAPTISTS. Certain heretics whose title is compounded of two Greek words, one of which signifies "new," and the other "a baptist;" signifying that those who have been baptized in their infancy ought to be baptized *anew.* The first Anabaptists were disciples of Luther, and professed to carry out the principles of Protestantism to their legitimate extent. Besides their peculiar notion about Baptism, they maintained that among Christians who had the precepts of the Gospel to direct, and the SPIRIT of GOD to guide them, the office of magistracy was not only unnecessary, but an unlawful encroachment on their spiritual liberty; that the distinctions occasioned by birth, rank, or wealth, were contrary to the spirit of the Gospel, which considers all men as equal, and should therefore be entirely abolished; that all Christians, placing their possessions in one common stock, should live together in that state of equality, which becomes members of the same family; and that as neither the laws of nature, nor the precepts of the New Testament, had imposed any restraint on men, with regard to the number of wives they might marry, they should use that liberty which GOD HIMSELF had granted to the patriarchs. They caused considerable disturbance in Germany, but were at length subdued. By the present Anabaptists in England, the tenets subversive of civil government are no

longer professed. To this sect allusion is made in our 38th Article.

ANABATÆ. A cope or sacerdotal vestment, to cover the back and shoulders of a priest. This is no longer used in the English Church.

ANALOGY OF FAITH, is the proportion that the doctrines of the Gospel bear to each other, or the close connection between the truths of revealed religion. Rom. xii. 6.

ANATHEMA. Imports whatever is set apart, separated or divided; but is most usually meant to express the cutting off of a person from the communion of the faithful. It was practised in the primitive Church against notorious offenders. Several councils also have pronounced anathemas against such as they thought corrupted the purity of the faith.

ANDREW'S *(Saint) Day*. This festival is celebrated by the Church of England, Nov. 30, in commemoration of St. Andrew, who was, first of all, a disciple of St. John the Baptist, but being assured by his master that he was not the MESSIAS, and hearing him say, upon the sight of our SAVIOUR, "*Behold the* LAMB *of* GOD!" he left the Baptist, and being convinced himself of our SAVIOUR'S Divine mission, by conversing with HIM some time at the place of his abode; he went to his brother Simon, afterwards surnamed Peter by our SAVIOUR, and acquainted him with his having found out the MESSIAS; but he did not become our LORD'S constant attendant, until a special call or invitation. After the ascension of CHRIST, when the Apostles distributed themselves in various parts of the world, St. Andrew preached the gospel first in Scythia, and afterwards in Epirus. After this, he is said to have visited Cappadocia, Galatia, Bithynia, and the vicinity of Byzantium. He finally suffered death by crucifixion, at Ægea, by order of the proconsul of the place. The instrument of his death is said to have been in the form of the letter X, being a cross decussate, two pieces of timber crossing each other in the middle; and hence usually known by the name of St. Andrew's Cross.

ANGEL. Means a Messenger, one who performs the will of a superior. The title is generally given in Scrip-

ture to those spiritual beings whom GOD employs in the affairs of men; but in the Letters addressed by St. John to the seven Christian Churches in Asia Minor, the Bishops of these Churches are addressed as Angels, *i. e.* the Messengers of GOD, not Ministers appointed by the people, but Bishops Superintendants of the Churches, appointed by the PROVIDENCE and Grace of GOD.

ANGELIC HYMN. A title given to the hymn or doxology beginning with "Glory be to GOD on high," &c. It is so called from the former part of it having been sung by the Angels, on their appearance to the shepherds of Bethlehem, to announce to them the birth of the REDEEMER.

ANNATES, OR FIRST FRUITS. These are the profits of one year of every vacant bishopric in England, claimed at first by the Pope, upon a pretence of defending the Christians from the Infidels; and it was paid by the succeeding Bishop, before he could receive his investure from Rome. Afterwards the Pope prevailed on all those who were spiritual patrons to oblige their clerks to pay these Annates; and so by degrees they became payable by the clergy in general. Some of our historians tell us that Pope Clement was the first who claimed Annates in England, in the reign of Edward I. but Mr. Selden, in a short account which he has given us of the reign of William Rufus, affirms, that they were anciently claimed by the Pope before that reign, but our chronologers differ about the time when they became a settled duty, and payable to him. Platina tells us, that Boniface IX. who was Pope in the first year of Hen. IV. *Annatarum usum Beneficiis Ecclesiasticis primum imposuit, (viz.) dimidium Annui proventus fisco Apostolico persolvere.* Walsingham affirms it to be above eighty years before that time, viz. in the time of Pope John the XXII., who was Pope about the middle of the reign of Edward II. and that he *Reservavit Cameræ suæ primos fructus beneficorum.* But a learned Bishop of Worcester has made this matter more clear. He tells us that the old and accustomed fees paid here to the feudal Lords were called *Beneficia,* and that the Popes being Lords or spiritual heads of the Church, they were not contented with an empty, though very great title, without some temporal

advantage, and therefore Boniface VIII., about the latter end of the reign of Edward I. having assumed an absolute dominion in beneficiary matters made himself a kind of feudal Lord over the benefices of the Church, and as a consequence thereof claimed a year's profits of the Church, as a beneficiary fee due to himself, the chief Lord. But though the power of the Pope was then very great here, yet the King and the people did not comply with this demand, insomuch that by the statute of Carlisle, which was made in the last year of his reign, and about the beginning of the Popedom of Clement V. this was called a new imposition, that it was *Gravis et intolerabilis, et contra leges et consuetudines regni,* and by reason of so powerful an opposition the matter rested for some time: but that Pope having translated his court from Rome to Avignon, his successors by that means found more favourable opportunities to insist on this demand, which was a year's profits of the vacant bishopric, at a reasonable valuation, viz: a moiety of the full value; and having obtained what they demanded, they afterwards endeavoured to raise the value, but were opposed in that likewise by the parliament, Anno 6. Hen. IV. and a penalty was inflicted on those Bishops, who paid more for their first-fruits than was accustomed. Now certainly our own countrymen are rather to be believed in this matter than Platina, because we find that Edward III. forbid the Pope's collector to gather, and the people to pay first-fruits, because it was a mere novelty; and if so, they could not be first appropriated *Fisco Apostolico* in the time of Hen. IV., for it was then grown into a custom to pay them to the Pope, and therefore in the fourth and sixth years of Richard II. upon the petition of the Commons of England, provisions were made against collecting these Annates, and Annis 6 and 9. Hen. IV. this was called a horrible mischief, and damnable custom; and it was then enacted, that the Pope's collectors should no longer levy first-fruits in this kingdom. But notwithstanding these statutes against provisions, such was the plenitude of the Pope's power, and so great was the profit which accrued to him by this invention, that in a little more than half a century there was £16,0000, paid to him under the name of Annates for

expediting bulls of bishoprics only. The payment of these was continued till about the 25th year of Hen. VIII. cap. 20. and then an act was made, reciting, that since the beginning of that Parliament another statute was made for the suppressing the exaction of Annates of archbishops and bishops, wrongfully taken by the Pope; and that no Bishop hereafter shall pay the same, under the penalty of forfeiture of his goods and chattels to the King, and all his temporal possessions belonging to his bishopric, during the time he should have any title to the same; which act is not printed. But the Parliament being unwilling to proceed to extremities, remitted the putting that act in execution to the King himself, that if the Pope would either put down Annates, or so moderate the payment by a certain time, that they might no longer be a burthen to the people, then the King by letters patent might declare the act should be of no force.

The Pope having notice of all this matter, and taking no care to reform those exactions, that statute was confirmed; and because it only extended to Annates paid for archbishoprics and bishoprics, therefore in the very next year another statute was made 26 Hen. VIII. cap, 3. that not only those first-fruits formerly paid by bishops, but those of every other spiritual living, should be paid to the King; and in this act there is a clause, that if any person should be convicted by presentment, confession, or witnesses before the Lord Chancellor or commissioners, &c. to have entered on a spiritual living before payment or composition made for the same, he should forfeit double the value of such first-fruits: and because in that statute it was not declared when the year should commence for the payment of the first-fruits, that is to say, whether from the death, resignation, or deprivation of the incumbent, or from the time of his successor's being admitted to the benefice; therefore about two years afterwards another act was made, by which it was enacted that the year shall commence immediately after the avoidance. Notwithstanding these laws, there were still some apprehensions, that upon the death of several prelates who were then very old, great sums of money would be conveyed to Rome by their successors, therefore Anno 33 Hen. VIII. it was enacted, that all contribu-

tions of Annates for bishoprics, or for any Bulls to be obtained from the See of Rome should cease, and not be paid, under the penalty of forfeiting all his goods, and his temporalties during the time he should possess the same; and if the Pope should deny any Bulls of consecration by reason of this prohibition, then the bishop presented should be consecrated in England by the Archbishop of the Province; and if it was in the case of an Archbishop, then he should be consecrated by any two Bishops to be appointed by the King; and that instead of Annates, a Bishop should pay to the Pope £5 per cent. of the clear yearly value of his Bishopric. But before this time, viz. 32 Hen. VIII. cap. 42. there was a court erected by the parliament, for the levying and government of these first-fruits, which court was dissolved by Queen Mary; and in the next year the payment was ordered to cease as to her. But Anno 1. Elizabeth they were again restored to the Crown, and the statute 32 Hen. VIII. which directed the grant and order of them was recontinued; and that they should be from thenceforth within the government of the Exchequer. But vicarages not exceeding £10 per annum, and parsonages not exceeding ten marks, according to the valuation, in the first-fruits-office, were exempted from payment of first-fruits; and the reason is because vicarages, when this valuation was made, had a large revenue, arising from voluntary oblations, which ceased upon the dissolution, &c., and therefore they had this favour of exemption allowed to them afterwards. By the before-mentioned statute, a new officer was created, called a remembrancer of the first-fruits, whose business was to take compositions for the same; and to send process to the sheriff, against those who did not pay it; and by the act 26 Henry VIII, he who entered into a living, without compounding, or paying the first-fruits, was to forfeit double the value.

To prevent which forfeiture, it was usual for the clerk newly presented, to give four bonds to pay the same, within two years next after induction, by four equal payments. But though these bonds were executed, yet if the clergyman died, or was legally deprived before the payments became due, it was a good discharge by virtue

of the act 1 Elizabeh before-mentioned. And thus it stood, until Queen Anne, taking into consideration the insufficient maintenance of the poor clergy, sent a message to the House of Commons by one of her principal secretaries, signifying her intention to grant the first-fruits for the better support of the clergy; and that they would find out some means to make her intentions more effectual. Thereupon an act was passed, by which the Queen was to incorporate persons, and to settle upon them and their successors the revenue of the first-fruits; but that the statutes before-mentioned should continue in force, for such intents and purposes as should be directed in her grant: and that this new act should not extend to impeach, or make void any former grant made of this revenue. And likewise any person, except infants and *femme-coverts*, without their husband, might, by bargain and sale enrolled, dispose lands or goods to such corporation, for the maintenance of the clergy, officiating in the Established Church, without any settled competent provision belonging to the same; and the corporation might also purchase lands for that purpose, notwithstanding the statute of *Mortmain*. Pursuant to this law, the Queen, Anno 3. of her reign, incorporated several of the nobility, bishops, judges and gentry, &c. by the name of the Governors of the bounty of Queen Anne, for the augmentation of the maintenance of the poor clergy, to whom she gave the first-fruits, &c. and appointed the governors to meet at the Prince's Chamber, in Westminster; or in any other place in London or Westminster, to be appointed by any seven of them; of which quorum a privy councillor, a bishop, a judge, or councillor at law, must be one; there to consult about the distribution of this bounty. That four courts shall be held by these governors in every year, viz. in the months of December, March, June, and September; and that seven of the said governors, whereof such three, as aforesaid, to be of the quorum, shall be a court; and that the business shall be dispatched by majority of votes: that such courts may appoint committees out of the number of the governors, for the better managing their business; and at their first, or any other meeting, propose in writing, and deliver to the Queen what methods they shall think fit for the government of

the corporation; which being approved under the great seal, shall be the rules of the government thereof. That the Lord Keeper shall issue out, at writs of inquiry, at the request of seven of the governors, *quorum tres*, &c. directed to three or more persons, to inquire, upon oath, into the value of the maintenance of poor parsons who have not £80 per annum, and the distance of their churches from London; and which of them are in market, or corporate towns, or not; and how the churches are supplied; and if the incumbents have more than one living; that care may be taken to increase their maintenance. That seven of the governors, (*quorum tres*, &c.) after such enquiry made, do prepare and exhibit to the Queen, &c. a true state of the yearly value of the maintenance of all such ministers, and of the present yearly value of the first-fruits and arrears thereof, and of such *pensions as are now payable out of the same*, by virtue of any former grants. That there shall be a secretary, and a treasurer, who shall continue in their office during the pleasure of the corporation: that they shall take an oath before seven of the governors in court, *quorum tres*, &c. which oath the said court shall have power to administer, for the faithful execution of their office; and that upon death or removal, another shall be chosen, or any other officer, by majority of votes. That the treasurer must give security to account for the money which he received; and that his receipt shall be a discharge for what he receives; and that he shall be subject to the examination of four or more of the governors, *quorum tres*, &c. That the the governors shall collect and receive the bounties of other persons; and shall admit into their corporation any contributors (whom they think fit to so pious a work) and that seven of them, *quorum tres*, &c. may appoint persons under their common seal, to take subscriptions, and collect the money contributed; and that the names of the benefactors shall be registered in a book to be kept for that purpose. This is a short history of Annates, or first-fruits; by which the reader may see, that at first this was a payment claimed only from bishops, upon a plausible, but false, pretence, of its being employed by the pope in defence of the Christian religion against pagans.

ANNUNCIATION *of the Blessed Virgin Mary.* This festival is appointed by the Church, in commemoration of that event in which it was announced to Mary, by an angel, that she should be the Mother of the MESSIAH. The Church of England observes this festival on the 25th March, and in the Calendar the day is called the "Annunciation of our Lady," and hence the 25th March is called Lady-day.

ANTHEM, is supposed to come from Antiphone, and to signify a hymn, sung in parts alternately; an anthem in choirs and places where they sing is appointed by the rubric in the daily service in the Prayer Book, after the third collect, both at Morning and Evening Prayer.

ANTHROPOLATRÆ. *Man-worshippers.* A name of abuse given to churchmen by the Apollinarians, because they maintained that CHRIST, whom both admitted to be the object of the Christian's worship, was a perfect man, of a reasonable soul, and human flesh subsisting; this the Apollinarians denied. It was always the way with heretics to apply to churchmen terms of reproach, while they assumed to themselves distinctive appellations of honour: thus the Manichees, for instance, while they called themselves *the elect, the blessed,* and *the pure,* gave to churchmen the name of *simple ones.* It is not less a sign of a sectarian spirit to assume a distinctive name of honour, than to impose on the Church a name of reproach, for both tend to divide communion in spirit or in fact. There is this good however to be gathered from these slanderous and vainglorious arts of heretics: that their terms of reproach serve to indicate some true doctrine of the Church;—as for instance that of *Anthropolatræ* determines the opinion of Catholics touching CHRIST's human nature: while the names of distinction which they themselves assume, usually serve to throw light on the history of their own error.

ANTHROPOMORPHITES. Heretics, (revived in the tenth century), who held the gross and carnal notion, that the DEITY was absorbed in human form, and swayed the sceptre of the world in bodily shape seated on a throne of gold.

ANTI-CHRIST. The name of that Man of Sin who is expected to precede the second coming of our SAVIOUR,

and who is represented in Scripture, and in the Fathers, as the concentration of every thing impious, cruel, and abominable. It is also used by St. John to denominate every one who denies the Incarnation of the Eternal SON of GOD.

ANTINOMIANS, those who maintain that the law is of no use or obligation under the Gospel dispensation, or who hold doctrines that clearly supersede the necessity of good works. The Antinomians took their origin from John Agricola, about the year 1538, who taught that the law is no way necessary under the Gospel; that good works do not promote our salvation, nor ill ones hinder it; that repentance is not to be preached from the decalogue, but only from the Gospel. This sect sprang up in England during the protectorate of Cromwell, and even now exists within the Church as well as without her pale.

ANTI-PŒDO BAPTISTS. Heretics who are opposed to the baptism of infants. In this country this sect arrogate to themselves the title of BAPTISTS *par excellence*, as though none other body of Christians baptized: just as the Socinians extenuate their heresy by calling themselves *Unitarians;* thereby insinuating that those who hold the mystery of the HOLY TRINITY do not believe in ONE GOD.

ANTIPHON, or ANTIPHONY. The chant or alternate singing of a Christian choir. This is the most ancient form of Church music. The custom is said, by Socrates, the historian, to have been first introduced among the Greeks by Ignatius, and among the Latins by St. Ambrose. Theodoret attributes the practice to Diodorus and Flavian. That the chanting of the Psalms alternately is even older than Christianity, cannot be doubted, for the custom prevailed in the Jewish Temple. Many of the Psalms are actually composed in alternate verses, evidently with a view to their being used in a responsive manner. In the early days of the Christian Church, this practice was adopted and became universal. St. Basil tells us that in his time, the Christians, "rising from their prayers, proceeded to singing of psalms, dividing themselves into two parts, and singing by turns." And Tertullian remarks, that "when one side of the choir sing to the other, they both provoke it by a holy contention, and relieve it by a

mutual supply and change." For these or similar reasons, the reading of the Psalter is, in places where there is no choir, divided between the minister and people. In the cathedral worship of the Church Universal, the Psalms of the day are chanted throughout. And, in order to preserve their responsive character, two full choirs are stationed one on each side of the church. One of these, having chanted one or two verses, (the usual compass of the chant-tune,) remains silent while the opposite choir replies in the verses succeeding; and at the end of each Psalm, (and of each division of the 119th Psalm) the Gloria Patri is sung by the united choirs in chorus, accompanied by the peal of the loud organ.

ANTIPHONAR. The book which contains the invitations, responsories, verses, collects, and whatever else is sung in the choir.

ANTITYPE. A Greek word, properly signifying a type or figure corresponding to some other type: the word is commonly used in theological writings to denote the person in whom any prophetic type is fulfilled: thus our Blessed SAVIOUR is called the *Anti-type* of the Paschal Lamb under the Jewish Law. See *Proto-type*.

APOCALYPSE. The name sometimes given to the last Book of the New Testament, the Revelation of St. John the Divine, from its Greek title, which has the same meaning.

APOCRYPHA. Books appended to the Sacred Writings of doubtful authority: there is no authority, internal or external, for admitting these books into the Sacred Canon. They were not received as portions of the Old Testament by the Jews, to whom "were committed the Oracles of God;" they are not cited nor alluded to in any part of the New Testament; nor are they mentioned by any writer of the three first centuries, and they are expressly rejected by St. Athanasius and St. Jerome in the fourth century, though these two Fathers speak of them with respect. There is, therefore, no ground for applying the books of the Apocrypha to "establish any doctrine," but they are highly valuable as ancient writings, which throw considerable light upon the phraseology of Scripture, and upon the history and manners of the East; and as they contain many noble sentiments and useful precepts, the

Church of England doth read them "for example of and instruction of manners," Article vi. They are frequently quoted with great respect in the Homilies, although parties who bestow much lip praise upon the Homilies are wont to follow a very contrary course. The corrupt Church of Rome, at the fourth session of the Council of Trent, admitted them to be of equal authority with Scripture. Thereby the modern Church of Rome differs from the Catholic Church and by altering the Canon of Scripture, renders it impossible for those churches which defer to antiquity to hold communion with her. Divines differ in opinion as to the degree of respect due to those ancient writings. The expressions with regard to them in the Homilies are very strong. The reading of the apocryphal books in churches, formed one of the grievances of the Puritans: our Reformers however have made a selection for certain holy days; and for the first lessons in October and November. Some clergymen excercising, like the pope, a dispensing power, take upon themselves to alter these lessons: but for so doing they are amenable to the Ordinary; and should be presented by the churchwardens, at the yearly Episcopal or Archidiaconal Visitation: to say nothing of their moral obligation. The clergy take an oath to conform to the Prayer Book: if they refuse to do this, they can only be exonerated from their vow by ceasing to minister in the church; if they continue to minister but alter the Prayer Book, they are guilty of perjury. There are, however, certain chapters in the apocrypha from Tobit and Judith which were introduced into the Prayer Book by our Reformers, which most people would rather not read if they were at liberty to omit them.

APOLLINARIANS. An ancient sect who were followers of Apollinaris or Apollinarius. He is said to have been bishop of Laodicea about the middle of the fourth century; he denied that our SAVIOUR had a human soul, and asserted that the Logos or divine nature supplied the place of the reasonable soul. This is one of the sects we anathematize when we read the Athanasian Creed. The doctrine of Apollinaris was first condemned by a council at Alexandria, in 362, and afterwards in a more formal manner by a council at Rome, in 375, and by another council

in 378, which deposed Apollinaris from his bishopric. In short it was attacked at the same time by the laws of the emperors, the decrees of councils, and the writings of the learned, and sunk, by degrees, under their united force.

Apology. A word derived from two Greek words signifying *from* and *speech*, and thus in its primary sense, and always in Theology, it means a defence from attack: an answer to objections. Thus the Greek word ἀπολογία from which it comes is in Acts, xxii. 1, xxv. 16, translated by *answer;* and in 2 Cor. vii. 11, by "clearing of yourselves." There were several *Apologies* for Christianity composed in the second century, and among these, those of Justin Martyr and Tertullian are best known.

Apostacy. A forsaking or renouncing our religion either formally by an open declaration in words, or virtually by our actions. The primitive Christian Church distinguished several kinds of apostacy; the first, of those who went entirely from Christianity to Judaism; the second, of those who mingled Judaism and Christianity together; the third of those who complied so far with the Jews, as to communicate with them in many of their unlawful practices, without formally professing their religion; and the fourth, of those who, after having been some time Christians, voluntarily relapsed into paganism. It is expressly revealed in Holy Scripture that there will be a very general falling away from Christianity or an apostacy before the second coming of our Lord. (2 Thess. xi. 3. 1 Tim. iv. 1—3. 2 Tim. iv. 3, 4.)

Apostle. A Missionary, Messenger or Envoy. The highest order in the Ministry were at first called Apostles, but the term is now generally confined to those first Bishops of the Church who received their commission from our Blessed Lord himself, and who were distinguished from the Bishops who succeeded them, by their having acted under the immediate inspiration of the Holy Spirit, and by their having frequently exercised the power of working miracles. Matthias was chosen into the place of Judas Iscariot, when it was necessary that "his Bishopric another should take,". (Acts i. 20.) and is called an Apostle. St. Paul also and St. Barnabas are likewise styled Apostles. So that when we speak of

the *twelve* apostles, we allude to them only as they were when our LORD was on earth. Afterwards even in the restricted sense, there were more than twelve. But both while there were but eleven, and afterwards when there were more, they were called the twelve, as the name of their college, so to speak; as the LXXII translators of the Old Testament into Greek are called the LXX.

APOSTOLIC, APOSTOLICAL, something that relates to the Apostles, or descends from them. Thus we say, the apostolical age, apostolical character, apostolical doctrine, constitutions, traditions, &c. In the primitive church, it was an appellation given to all such Churches as were founded by the Apostles, and even to the Bishops of those churches, as the reputed successors of the Apostles. These were confined to four; Rome, Alexandria, Antioch, and Jerusalem. In succeeding ages, the other Churches assumed the same quality, on account, principally, of the conformity of their doctrine with that of the Churches which were apostolical by foundation, and because all Bishops held themselves successors of the Apostles, or acted in their respective dioceses with the authority of Apostles. The first time the term *apostolical* is attributed to bishops, is in a letter of Clovis to the council of Orleans, held in 511, though that king does not in it expressly denominate them apostolical, but *apostolicâ sede dignissimi*, highly worthy of the apostolical see. In 581, Guntram calls the bishops assembled at Magon apostolical pontiffs. In progress of time, the bishop of Rome increasing in power above the rest, and the three patriarchates of Alexandria, Antioch, and Jerusalem, having fallen into the hands of the Saracens, the title apostolical was restrained to the Pope and his Church alone. At length some of the Popes and St. Gregory the Great, not content to hold the title by this tenure, began to insist, that it belonged to them by another and peculiar right, as the successors of St. Peter In 1049, the country of Rheims declared, that the Pope was the sole apostolical Primate of the Universal Church. Hence a great number of apostolicals; apostolical see, apostolical nuncio, apostolical notary, apostolical chamber, apostolical brief, apostolical vicar, &c.

Apostolical Canons. The apostolical constitutions and canons are two collections of ecclesiastical rules and formularies, attributed in the early ages to Clement of Rome, who was supposed to have committed them to writing from the mouth of the Apostles, whose words they pretend to record. The authority thus claimed for these writings has, however, been entirely disproved; and it is generally supposed by critics that they were chiefly compiled during the second and third centuries; or that at least the greater part must be assigned to a period before the first Nicene Council. We find references to them in the writings of Eusebius, Epiphanius, and Athanasius, writers of the third and fourth centuries. The canons relate chiefly to various particulars of ecclesiastical polity and Christian worship. The first allusion to this work by name is found in the acts of the council which assembled at Constantinople, in the year 394, under the presidency of Nectarius, Bishop of that see. But there are expressions in earlier councils and writers of the same century, which appear to refer to the canons, although not named. In the beginning of the sixth century fifty of these canons were translated from Greek into Latin by the Roman Abbot, Dionysius the younger; and about the same time thirty-five others were appended to them by John Patriarch of Constantinople. Since that time the whole number, eighty-five, have been regarded as genuine in the East; while the first fifty have been treated with equal respect in the West.

Apostolical Constitutions. See the preceding article. The constitutions are composed in eight books, in which the Apostles are frequently introduced as speakers. They contain rules and regulations concerning the duties of Christians in general, the constitution of the Church, the offices of the Clergy and the celebration of Divine worship. Their tone is severe and ascetic. They enjoin Christians to assemble twice every day for prayers and psalmody, to observe fasts and festivals, to keep the Sabbath, *i. e.* the seventh day of the week *as well as* the Lord's Day. They direct people to honour the Bishop as a King; and to regard the Presbyters as

superior to civil Magistrates. We find also a complete Liturgy or form of worship for Christian Churches; containing not only a description of ecclesiastical ceremonies, but the prayers to be used at their celebration. Epiphanius, towards the close of the fourth century, appears to be the first author who speaks of these books under their present title. Though not genuine, they are useful in shewing the practice and tone of feeling prevalent in the fourth century.

APOSTLES' CREED, (which appears to have been very nearly the same with the creed of the Church at Jerusalem, the most ancient of all creeds,) derives it name, not because it was composed, clause by clause, by the twelve Apostles (of which we have no evidence); but because it contains a brief summary of the doctrines which they taught. Although the Creed was always used prior to the administration of Baptism, when the catechumen made an open profession of his faith, and sometimes in private devotion, yet in the earlier ages it constituted no part of the public Liturgy. It was first introduced into the daily service of the Greek Church by Tullo, who was bishop of Antioch, about A.D. 471, and was adopted by the Church of Constantinople about 511. From the Eastern Churches this custom was brought into the West, and the Apostles' Creed was received in Spain towards the close of the sixth century, in France in the ninth century, and by the Roman Church about A.D. 1014.

APOSTOLIC FATHERS, an appellation usually given to the writers of the first century, who employed their pens in the cause of Christianity. Of these writers Cotelerius, and after him Le Clerc, have published a collection in two volumes, accompanied both with their own annotations, and the remarks of other learned men. See also the genuine epistles of the apostolic Fathers by Archbishop Wake, and a translation of them in one volume 8vo., by the Rev. Temple Chevallier, B. D., formerly Hulsean Lecturer in the University of Cambridge. The names of the Apostolic Fathers are Clement Bishop of Rome, Ignatius Bishop of Antioch, Polycarp Bishop of Smyrna, and Hermas. To these Barnabas the Apostle is usually added. The epistles and other writings of these eminent saints are still extant. A more admirable appendix to

the pure Word of GOD, and a more trust-worthy comment on the principles taught by inspired men, cannot be conceived. As eye-witnesses of the order and discipline of the Church, while all was fresh and new from the hands of the Apostles, their testimony forms the very summit of uninspired authority. None could better know these things, than those who lived and wrote at the very time. None deserve a devouter reverence than those who proclaimed the gospel while the echo of inspired tongues yet lingered in the ears of the people.

APOSTOLICAL SUCCESSION. The line in which the Ministry of the Church is handed on from age to age: the *corporate* lineage of the Christian Clergy, just as in the Jewish Church there was a *family* lineage. The Church of England maintains the Apostolical Succession in the preface to her Ordination Service. Those are said to be in the Apostolical Succession who have been sent to labour in the LORD'S vineyard, by Bishops who were consecrated by those who in their turn were consecrated by others, and these by others, until the derived authority is traced to the Apostles, and through them to the Great HEAD of the Church. The Apostolical Succession of the Ministry is essential to the right administration of the Holy Sacraments. The Clergy of the Church of England can trace their connexion with the Apostles by links not one of which is wanting, from the times of St. Paul and St. Peter to our own.—See *Appendix to* ROSE'S *Commission and consequent Duties of the Clergy. Perceval's Doctrine of the Apostolical Succession; second edit. Sinclair (Rev. John) on the Episcopal Succession; and* COURRAYER'S *Defence of the English Ordinations.*

APOTACTITÆ, or APOTACTITI, an ancient sect, who affected to follow the examples of the Apostles, and renounced all their effects and possessions. It does not appear, that at first they held any erroneous opinions; but they afterwards taught, that the renouncing of all riches was not a matter of counsel and advice only, but of precept and necessity.

APPARITOR. Apparitors, (so called from that principal branch of their office, which consists in summoning persons to appear) are officers appointed to execute the

proper orders and decrees of the court. The proper business and employment of an apparitor is to attend in court; to receive such commands as the judge shall please to issue forth; to convene and cite the defendants into court; to admonish or cite the parties to produce witnesses, and the like; and to make due return of the process by him excepted.

APPEAL. This is the removal of a cause from an inferior to a superior court, which hath power to reverse or affirm any former judgment made or given in that cause; and this seems to be a natural and fundamental part of justice; for since men are subject to mistakes in subordinate judicatures, there ought to be superior courts to rectify those errors, and to preserve justice. In the ancient Catholic Church in this kingdom, all ecclesiastical matters were determined by a Bishop with his presbyters, from whose sentence there was an appeal to the metropolitan in a provincial synod, from whence there was no farther appeal, even to a general council; it is true the supreme magistrate might order the matter to be re-heard in such council, but this was by his authority when he had a mind to interpose, but not by way of appeal. But afterwards, when the Papal power was exalted, appeals were made to Rome; though this was prohibited by the council of Milan, in which St. Augustine was secretary; and Episcopius relates the very words of the canon. It was also directly against a decree of a whole African council, in which St. Austin presided: and therefore I shall give a short account of the rise and progress, and at last of the statutes, prohibiting appeals to Rome. Athanasius being deposed from his bishopric of Alexandria, by two synods of Eastern bishops, upon pretence of some misdemeanours, and finding no redress among them, because the heresy of Arius was very powerful there, applied himself to Julius then bishop of Rome, that his cause might be re-heard. Julius being the chief of the Western Bishops, communicated this matter to the rest; and he, in their names, sends to the Bishops of the East, that they would assist, and be present at this re-hearing, which they either refused, or neglected to do. Thereupon the Bishops of the West re-examined the cause, and received Athanasius into their communion. But the

Eastern Bishops being offended at these proceedings; to reconcile the difference, the emperors Constantius and Chlorus appointed a general council to be held at Sardica, where the Bishops, both of the East and West met; and among the rest some of our British Bishops were there; though some learned men question whether it was so or not; this happened about the middle of the third century. This council did not sit long, for the Bishops of the West would have Athanasius admitted amongst them, because they had restored him; but the other refused, and so withdrew, and protested against their proceedings; yet the Western Bishops continued sitting, and made canons concerning the rehearing the causes of Bishops, viz: if the party was grieved at the sentence, that then a rehearing should be granted. But this gave no peculiar authority to the Bishop of Rome to receive appeals, he had no such power before; and that which was given to him, by a particular council, and upon present and emergent occasions, could not be binding to posterity; especially since that power which was originally limited, was afterwards claimed by him, as an absolute and supreme right, and that as the head of the Church, and not by the act of that council. Now it is plain that the canons made in that council, gave him no right to draw causes to Rome, by way of appeal, because it was then decreed, that the causes of Bishops, in the very first instance, should be heard by the Bishops of the province. Besides, that council itself took upon them to re-adjudicate upon the cause of Athanasius which had been judged before by the Bishop of Rome, to whom it was remitted by the aforesaid emperors, who might have decided the matter themselves; for they had a power over all ecclesiastical causes in the empire; but about the beginning of the next century in the sixth council of Carthage, where the African Bishops were assembled, and continued sitting six years, appeals to Rome were expressly prohibited; and it was then decreed, that all ecclesiastical causes should be decided by the Bishop and Metropolitan, from whom an appeal should lay to a provincial council, and from them to a general council, and no farther: *Ne ullum jus deinceps Romano Papæ super Africanum Ecclesiam concernatur.* In France these appeals were prohibited

by the law, called the pragmatic sanction, which was made *Anno* 1268, and our history called *Quadrilogus*, above one hundred years before that time, gives us an account of the constitutions of Clarendon, made *Anno* 10 Hen. 2. by which the Bishops recognized the ancient rights of the crown; and amongst other things, that appeals shall be from the Archdeacon to the Bishop, and from him to the Archbishop, and from the Archbishop to the King, and no farther without his consent.

But still the power of drawing causes to Rome by way of appeal was usurped, and as frequently opposed by our kings, that it was inconsistent with the supremacy of the Pope. The cause of his appeal was thus: Clement and Urban were competitors for the Popedom; the King inclined to the title of the one, and the Archbishop owned the other, which the king told him was a thing never done by any of his predecessors, without the royal license; and that he would not be deprived of his prerogative, and therefore commanded him not to own Urban. The Archbishop refused to comply, but insisted upon going to Rome for his pall; thereupon the king told him, that if he went thither, he would seize on the revenues of his archbishopric, but that did not prevail with him. The king, seeing him resolved to go without his leave, required him to take an oath; not to appeal to the Pope, upon any occasion whatsoever; which if he refused, then he ordered him to depart immediately, and accordingly he departed, and the king seized all his goods. The Archbishop appealed to the Pope, that the king had subverted the laws of GOD, and all canonical constitutions, and would not give him leave to come to his holiness for redress. The Pope having heard this complaint, promised relief, and wrote to the king to restore him under pain of excommunication; but the king having sent an envoy to Rome, he so far prevailed at that court, that though the Archbishop's cause was propounded in council, held there, yet nothing was done to his advantage; the Pope himself putting a stop to all further proceedings against the king. Mr. Pryn, in his animadversions on Lord Coke, denies this to be the first appeal from hence to Rome; for he tells us that Wilfrid, Archbishop of York, being deposed in the reign of Egfrid, king of Northum-

berland, appealed to Rome, where the Pope, in a full council, decreed him to be restored: but that decree was never received here; so that Wilfrid returning, went as far from the North as he could, and came into Sussex, where the king who ruled in those parts, gave him Selsey, and there he founded a monastery, which his successors held for many years; and it was afterwards made the seat of the Bishop of that diocese, and so it continued until removed to Chichester. But in the reigns of succeeding kings, as the Pope's supremacy came to be exalted, appeals to him necessarily followed: and for a long time the Papal authority prevailed over the regal; but at last the Popes living at Avignon, and being followed with schisms, when they returned to Rome, their power began to sink; and then councils asserted the freedom of the Church from Papal encroachments, till at last princes and Popes divided all the rights which were claimed by the Church; and kings re-assumed the power of determining causes by appeals, in their secular courts; but still with so tender a regard to that spiritual jurisdiction, which had been practised in such cases, that a distinction was found out to palliate their authority; for the cause of appeal was supposed to be upon some irregularity committed by the ecclesiastical judge, in his proceedings; so that the appeal was from the abuse, and not from the jurisdiction. Besides, the secular courts were to re-hear the cause according to the canons, and so by this means they possessed themselves of it, but gave judgment according to the common law. These appeals to Rome, which at first were rarely brought, but upon great and extraordinary occasions, were now very frequent; and it was an unusual thing in the reign of king Stephen; for when a difference happened between Henry Bishop of Winton, that king's brother, and the Archbishop of Canterbury, because Winton was made the Pope's legate, which the other thought to be an encroachment on his right as *Legatus natus;* the legate appealed to Rome, which the writers of that age affirm to be the first appeal thither; but that may be a mistake; however Gerons and Huntington tell us, that *in Angliâ appellationes non erant in usu;* and they that were *inauditæ* here

donec Henricus, dum legatus esset, Malo suo crudeliter intrusit. But the time was now come, when the Pope's authority was to be suppressed here; and Bishop Burnet tells us by what degrees; at first it was disputed, what power he had to dispense with the laws of GOD; from that they inquired what jurisdiction he had in the causes of men; upon which followed the conviction of the clergy in a premunire; for this led the parliament to controvert his right to Annates, which they condemned, and then naturally followed the condemning all appeals to Rome. And now let us give a short account of that statute of 24th Henry VIII. cap. 12, by which all appeals to Rome were prohibited; a statute which is founded upon the natural and independent right of our kings, to do justice to all their people; a statute by which the ancient right of the crown was reassumed; for though that right was given up by King John, yet it was always claimed by his successors; and somtimes with that courage, as to commit the appellants. The preamble of the statute takes notice, that the crown of England is imperial, and that the nation is a complete body within itself, with full power to administer justice in all cases whatsoever: and that this was a truth which appeared by many ancient histories and chronicles. That former kings of England and their parliaments had made laws, by which they preserved the prerogatives of the crown, and the liberties of the people, from any violation by foreign princes or powers; that notwithstanding such laws, many inconveniences had happened by reason of appeals to Rome, both in expenses and delays of suits; therefore it was enacted,—That all causes testamentary, and matrimonial divorces, rights of tithes, oblations and obventions, shall be adjudged within the king's authority, and not elsewhere; notwithstanding appeals to Rome, or any inhibitions or bulls from thence; that if any spiritual persons refused to execute sentences given in their courts, for fear of any censures from Rome, they should be committed for a year, and fined at the king's pleasure; and if any person procured or executed any process from Rome, he should be subject to a premunire. But by this statute appeals are allowed in these cases: 1. From the Archdeacon or his official to the Bishop of the

diocese, or his Commissary. 2. From the Commissary to the Dean of the Arches, and from him to the Archbishop of the province, whose determination shall be final; and the appeal must be within fifteen days after sentence. But some alteration was made in this last matter, in the very next year, viz. that appeals from the Archbishop's Court shall be made to the King in Chancery, where the Lord Keeper is to issue out a commission under the great seal, to certain persons named by the King, from whom there shall be no farther appeal; and this is called the court of delegates. One would think by these restrictive words, that a sentence given in that court should be definitive, but yet it is otherwise; for the Queen even after such sentence, may grant a commission of review; because the Pope could do it by virtue of the canon law; and what he could do by virtue of an usurped supremacy the Queen may do, because it is a legal right vested in the crown; this is the reason given by Lord Coke, who tells us he was attorney-general, and had maintained this prerogative. It is certain this is a prerogative vested in the crown; but Lord Coke's reason is not conclusive, that *because* the Pope exercised a power of usurpation, *therefore* the Queen may lawfully use the like power, We are aware that commissions of review are frequently granted, notwithstanding the statute enacts: "That from a sentence of commissioners delegate, there shall be no appeal; and that the practice hath obtained against an express and positive law;" but it was not very clear at first, for it was debated in Holliwell's case, where Justice Fenner denied Lord Coke's reason; because the authority of the Pope was abrogated, and appeals were restrained by these statutes; it is true he cited one Goodman's case, where it was so adjudged, which we find reported by another name in Lord Dyer; and because it is probable Lord Coke grounded his opinion upon it, we shall only state it. The Deanery of Wells was dissolved by act of parliament, and a new one erected; and the king appointed Goodman to be the first Dean, who was afterwards made a prebendary of Vivelscomb, being a prebend of the same church, for which he was deprived by the Commissary of the Bishop of Bath and Wells, because by the canon law he could not hold two such dignities *simul et*

semel in the same church. He appealed to the Archbishop, who confirmed the sentence; then he appealed to the King in Chancery; and pending this appeal, the King granted the Deanery to Turner; and upon the death of Edward VI., Goodman obtained a commission from Queen Mary to the delegates who restored him. Now, though the statute saith, that a sentence given by the delegates, shall be definitive; yet Turner obtained a commission of review from Queen Elizabeth, and the commissioners restored him, notwistanding Goodman objected against it as invalid, for the reason abovementioned; but the objection was over-ruled, because the Queen hath all that authority which the Pope had formerly as head of the Church; and as he granted commissions of review, therefore she may do it; not because he had done it by usurpation, but because this power was originally in the crown, to which it reverted as soon as the usurped power of the Pope was abrogated. But to proceed; all appeals to a court of delegates, and grounded on the statutes beforementioned, must be upon suits begun and determined in the spiritual court, or in some court exempted from the jurisdiction of the Ordinary; for if the suit is before any spiritual commissioners, as that of Stephen Gardner was, who was deprived of his bishopric of Winton, by ten commissioners appointed by Edward VI., in such case the appeal will not lie to the King in Chancery, so as for the Lord Keeper of course to grant a commission of delegates; but it must be to the King generally, as he is the supreme head of all ecclesiastical jurisdiction; and there must be a warrant under the sign manual, before he can grant a commission in such case.

The said statutes allow an appeal from the Dean of the Arches to the Archbishop of the province, but do not mention in what court; and hence it has been a question, whether an appeal to him *in Curiâ Prærogativâ suâ de arcubus* is good or not; and it was held, the appeal being to the Archbishop, those words *in Curiâ Prærogativâ* are surplusage. There is another case in which appeals are allowed by that statute; and that is, if it concerns the king himself, then the party may appeal from any of the courts before mentioned, as from the arches or delegates to the upper house of convocation. These are the three

causes for which appeals are allowed by that statute, which provides that, if an appeal is made contrary to that act, the party so prosecuting it shall be guilty of a premunire. The year after that law was made, all appeals to Rome were expressly forbidden, under the like penalty; but by 13th Eliz. cap. 2, it is made high treason. These laws were but a recognition of the ancient rights of the kings of England; for by the Constitutions of Clarendon, *Anno* 10th Henry II. it is acknowledged so to be, where the same method of appeals from one court to another was appointed, and no farther without the King's express leave. It is likewise to be observed, that by the first statute, viz: 24th Henry VIII. appeals in the three cases before mentioned, viz: testamentary, matrimonial, and for tithes, shall be from the Archdeacon to the bishop, &c. But by the next act in the year following it is provided, that all manner of appeals, of what nature soever, shall proceed *gradatim* in the like method. The last 49 of the Canons relate to jurisdiction in ecclesiastical matters, and the 98th contains limitation, as to appeal.

APPROPRIATION, is the annexing of a benefice to the proper and especial use of a spiritual corporation. When Benedict, who was the father of those who professed a regular life in the Western Church, retired into a solitary place in Italy, from those tumults which happened under the reign of Justinian, and gave himself wholly to the service of GOD, he soon acquired a great reputation for his holy life; and several persons came and submitted themselves to those rules, which he imposed on them for the government of their lives, so that they grew into a fraternity; and the princes of those times, admiring their holy lives and conversation, built houses for them, which were called monasteries; and were so liberal to them, that they appropriated presentative benefices to those religious houses. This was frequently done here after the Norman invasion; the secular clergy being then Saxons or Englishmen, but most of the nobility, bishops, and abbots, being Normans, they had no manner of regard to the secular, but reduced them as low as they could to enrich their monasteries; and this was the reason of so many appropriations. But some are of opinion,

that it is a question undecided, whether princes or popes first made appropriations; though the oldest of which we have any account was made by princes. As for instance: by the Saxon Kings, to the Abbey of Crowland; by William called the Conqueror, to Battle Abbey; and by Henry I. to the Church of Salisbury. It is true, the popes, who were always jealous of their usurped supremacy in ecclesiastical affairs, did in their decretals assume this power to themselves, and granted privileges to several religious orders, to take appropriations from laymen; but in the same grant they were usually required to be answerable to the Bishop *in Spiritualibus*, and to the abbot or prior *in Temporalibus*, which was the common form of appropriations till the latter end of the reign of Henry II. for at first, and not till then, those grants were not *Ad proprios usus* for they were always obliged to present a clerk to the Bishop upon the avoidance of a benefice, who upon his institution became their vicar, and for that reason an appropriation and a rectory were then inconsistent. But because the making an appropriation was a thing merely spiritual, the patron usually petitioned the Bishop to appropriate the church; but the King was first to give license to the monks that *Quantum in nobis est*, the Bishop might do it. But the King being supreme Ordinary, might of his own authority make an appropriation without the consent of the Bishop, though this was seldom done. Appropriations at first were made only to spiritual persons, such as were qualified to perform Divine service; then by degrees they were extended to spiritual corporations, as deans and chapters, and lastly to prioresses, upon the pretence that they had to support hospitality; and lest preaching should by this means be neglected, an invention was found out to supply that defect by a vicar, as aforesaid, and it was left to the Bishop to be a moderator between the monks and the vicar, for this maintenance out of the appropriated tithes; for the Bishop could compel the monastery to which the church was appropriated to set out a convenient portion of tithes, and such as he should approve for the maintenance of the vicar, before he confirmed the appropriation.

It is true the Bishops in those days favoured the monks too much, and therefore they connived at their

setting out a portion of small tithes for the vicar, and permitted them to reserve the great tithes to themselves. This was a fault intended to be remedied by the statute 15th Richard II. cap. 6; by which it was enacted, that in every license made of an appropriation this clause should be contained, viz: that the diocesan should ordain, that the vicar shall be well and sufficiently endowed. But this statute was eluded; for the abbots appointed one of their own monks to officiate, and therefore the parliament, Anno 4th Henry IV. cap. 12, provided that the vicar should be a secular man canonically instituted and inducted into the church, and *sufficiently* endowed; and that no regular should be made Vicar of a church appropriate. But long before the making these statutes the kings of England made appropriation of the churches of Feversham and Middleton in Kent, and other churches, to the abbey of St. Austin in Canterbury, by these words: *Concessimus, &c. pro nobis, &c. Abbati et conventui, &c. quod ipsi ecclesias predict. appropriare ac eas sic appropriatas in proprios usus, tenere possunt sibi et successoribus in perpetuum:* the like was done by several of the Norman nobility, who came over with the king; and upon whom he bestowed large manors and lands; and out of which they found tithes were then paid, and so had continued to be paid even from the time they were possessed by the Saxons; but they did not regard their law of tithing, and therefore they held it reasonable to appropriate all, or at least some part of those tithes, to those monasteries which they had founded, or to others as they thought fit; and in such cases they reserved a power to provide for him, who served the cure; and this was usually paid to stipendiary curates. But sometimes the vicarages were endowed, and the very endowment was expressed in the grant of the appropriation, viz: that the church should be appropriated, upon condition that a vicarage should be endowed; and this was left to the care of the Bishop. But whenever the vicar had a competent subsistence by endowment, the monks took all opportunities to lessen it; and this occasioned several decretals, prohibiting such usage without the Bishop's consent, and that no custom should be pleaded for it, where he that served the cure

had not a competent subsistence. And it has been a question, whether an appropriation is good where there is no endowment of a vicarage, because the statute of Henry IV. positively provides that vicarages shall be endowed. But it is now settled, that if it is a vicarage in reputation, and vicars have been instituted and inducted to the church, it shall be presumed, that the vicarage was originally endowed. Thus much for the tithes; but the abbot and convent had not only the tithes of the appropriated churches, but the right of patronage too; for that was extinct, as to the former patron by the appropriation, unless he had reserved the presentation to himself, and that made the advowson disappropriate, and the church presentable as before, but not by the old patron, but by the abbot and convent, who were then bound upon a vacancy, to present a person to the Bishop. Sometimes the Bishop would refuse the person presented, unless they consented to such an allowance for his maintenance as he thought fit, and therefore they would present none. This occasioned the making another decretal, which gave the Bishop power to present; but this did not often happen, because the monks were favoured by the Bishops; that is, the poorer sort, for the rich would not accept his kindness. They always got their appropriations confirmed by the Pope, and their churches exempted from the jurisdiction of the Bishop. But now all those exemptions are taken away by the statute 31st Henry VIII. cap. 13, and the Ordinary is restored to his ancient right. Before giving an account of that statute, it will not be improper to mention the forms of appropriations both before and since that time. A license being obtained from the King as supreme Ordinary, and the consent of the Diocesan, patron and incumbent, thereupon the Bishop made the grant. And though by the statute 28th Henry VIII. those bulls are made void, yet they may be pleaded by way of inducement to a title; as where the Archbishop of York libelled for a pension, setting forth that the church of Rillington was appropriated by Pope Clement VI. to the abbey of Belland, upon which appropriation the abbot granted a pension to such an Archbishop: this is only an inducement to the title which is founded upon the grant of the abbot, and

it is necessary to set forth the appropriation of the church, for until that was appropriated the abbot could not grant a pension out of the tithes.

By the aforesaid statute, those appropriations which were made formerly by Bishops, and enjoyed only by religious houses, are now become the inheritance of laymen; and though the Bishop's power in such cases is not mentioned in the statute, yet the law leaves all matters of right just as they were before; for when those religious houses were surrendered, the King was to have the tithes in the same manner, as the abbots had them in right of their monasteries; and there is a saving of the rights and interests of all persons; so that if before the dissolution the vicar had an antecedent right to a competent maintenance, and the Bishop had power to allow it, it is not taken away now; and this was resolved in Hitchcott and Thornbury's case, where the parsonage was appropriate to the master and choristers of the cathedral of Salisbury, and Thornbury was parson thereof, and Hitchcott was vicar, who libelled in the Spiritual Court for a better maintenance, and upon a motion for a prohibition it was denied, because the vicar had reason to complain, and the ordinary might compel the appropriator to make an additional allowance, for such was reserved to him in all appropriations.

This is the law of England, and it is founded on good reason; for tithes were originally given for the service of the Church, and not for the private use of monasteries; and it may be a question, whether a monastery was capable of taking an appropriation, because it is not an ecclesiastical body; for by the canons they could not preach, baptize, or visit the sick, and they had no cure of souls. The Bishop of Worcester tells us, this matter was disputed between St. Bernard a Cistertian monk, and Petrus Cluniacensis; the first was dissatisfied that monks should take tithes from the secular clergy, which was given to support them in attending the cure of souls; the other answered him, that monks prayed for souls, but tithes were not only given for prayers, but for preaching, and to support hospitality. Upon the whole matter appropriations may be made by the joint consent of the Queen, the Ordinary, and the patron who hath the in-

heritance of the advowson, and he must have the Queen's license, because she hath an interest in it as supreme Ordinary; for it might happen that the presentation may be devolved on her by lapse, and such license was usually granted when the church was void; but if it is granted when the church is full, it does not make the appropriation void, though such grant should be in general words, because where it may be taken in two intents, the one good, the other not, it shall be expounded in that sense which may make the grant good; it is true, the best way is to give a license in particular words, importing that the appropriation shall take effect after the death of the incumbent; however, if it is a license *per verba de præsenti*, yet it is good for the reason already mentioned. The Bishop must likewise concur, for he has an interest in the presentation, which may come to him by lapse before it can be vested in the Queen; besides, an appropriation deprives him of institution, for it only carries the glebe and tithes, but gives to the corporation a spiritual function, and supplies the institution of the ordinary: for in the very instrument of appropriation it is united and given to the body corporate *in proprios usûs*, that is, that they shall be perpetual parsons there; this must be intended where there are no vicarages endowed, and yet they cannot have the cure of souls, because they are a body politic; but the vicar who is endowed and comes in by their appointment has the cure.

Apsis. In the primitive church, at the upper end of the chancel, was commonly a semi-circular building, which from the figure and position of it is by some authors called the Apsis: a word which signifies any arched or spherical building like the canopy of heaven, to which St. Jerome applies the name of Apsis.

Aquarii. A sect of heretics who consecrated their pretended Eucharist with water only, instead of wine, or wine mingled with water. This they did under the blasphemous pretence that it was universally unlawful to drink wine; although, as St. Chrysostom says, our blessed Lord instituted the Holy Eucharist in wine, and himself drank wine at his communion table, after his resurrection, as if by anticipation to condemn this pernicious heresy. It is lamentable to see so bold an impiety revived in the pre-

sent day, when certain men, under the cloak of temperance, pretend a Eucharist without wine, or any fermented liquor. These heretics are not to be confounded with those against whom St. Cyprian discourses at large in his letter to Cæcilina, who from fear of being discovered, from the smell of wine, by the heathen, in times of persecution, omitted the wine in the Eucharistic cup. It was indeed very wrong, and unworthy of the Christian name, but far less culpable than the pretence of a temperance, above that of CHRIST and the Church, in the *Aquarii*.

ARABICS, OR ARABIANS. Heretics who appeared in Arabia in the third century. According to Eusebius and St. Augustine, they taught that the soul died with the body, and that they were to be raised together at the last day. Hence they were called *Thamatopschitæ, i. e. mortal souls.*

ARCHBISHOP. An Archbishop is the chief of the clergy in a whole province; and has the inspection of the Bishops of that province, as well as of the inferior clergy, and may deprive them on notorious causes. *(Ld. Raym.* 541.) The Archbishop has also his own diocese, wherein he exercises episcopal jurisdiction, as in his province he exercises archiepiscopal. As Archbishop, he, upon the receipt of the King's writ, calls the Bishops and clergy within their provinces, to meet in convocation: but without the King's writ he cannot assemble them. (4 *Inst.* 322.) To him all appeals are made from inferior jurisdictions within his provinces; and, as an appeal lies from the Bishops in person to him in person, so it also lies from the consistory courts of his diocese to his archiepiscopal court. During the vacancy of any see in his province, he is guardian of the spiritualities thereof, as the King is of the temporalities; and during such vacancy, all episcopal rights belong to him. Some learned men are of opinion, that an Archbishop is a dignity as ancient as the Apostles' time, for there were *Primi Episcopi* then, though the name of Archbishop was not known until some ages afterwards. That the Apostle himself gave the first model of this government in the Church, by vesting Titus with a superintendency over all Crete, that these governors were afterwards called princes and monarchs of the priests; but because these were titles

applicable to temporal powers, it looked as if they affected secular grandeur, and therefore these appellations were prohibited by subsequent councils, and soon after they were called Archbishops. The learned Glossographer Spelman tells us, it was a title first known in the east part of the world; and that one Symion, who lived in the reign of Constantine, was called, by Sozomen the historian, Archbishop of Seleucia, because he presided over the chief cities of Persia. But Epiphanius tells us, that Peter Bishop of Alexandria was dignified with the title of an Archbishop in the reign of Dioclesian, who governed the empire about twenty-two years before Constantine, under whose reign the Church had some respite from persecution; and about one hundred years afterwards Pope Zepherinus, in his first decretal epistle, took upon himself that title; and afterwards, when the Church was free from persecution, then we read of Metropolitans, for such there were in the great Nicene Council, it being about that time when he who was Bishop of the capital city of a province had the inspection and superintendency over all the Bishops in that province, and from thence he was called a Metropolitan. It is a question whether there were any Archbishops in the Western Church at that time; we are aware that it is agreed on all hands that such there were in the Eastern Church a long time before: but some men will not admit that decretal epistle of Zepherinus to be genuine; it is true, Bede tells us that St. Augustine, who lived two hundred years after that Pope, was the first Archbishop here, and that he was ordained to that dignity by the Archbishop of Arles; but this must be understood of the manner of speaking in Bede's time, which was about three hundred years after St. Augustine, for when he lived there was no Archbishop in the Western Church; it is plain that neither the Bishop of Arles nor St. Augustine were such; for if they had, it is probable that Gregory the Great would have given them that title in some of his epistles, which he has not done, neither does Marculfus, who lived in that age, take notice of any such dignity in the Western Church; but it is certain, that when heresies and schisms broke in upon the Church, which were chiefly occasioned by churchmen themselves, it seemed necessary to fix a Me-

tropolitan in every province, and it is as certain that this was done in the third century; for the Apostolical Canons, which were the rule of the Greek Church in that age, mention a chief Bishop in every province, and most of them about the eighth century assumed the title of Archbishops; some of which were so in a more eminent degree, viz: those of Rome, Constantinople, Antioch, and Alexandria, which were the four principal cities of the empire, and to these the Archbishop of Jerusalem was added, because that was the capital city of the Holy Land, which five were called Patriarchs. The Archbishop of Canterbury is styled Primate of all England and Metropolitan, and the Archbishop of York Primate of England. They have the title of Grace, and most reverend Father in GOD by Divine Providence; the Bishops that of Lord, and right reverend Father in GOD by Divine permission. The Archbishop of Canterbury has the precedency of all the other clergy; next to him the Archbishop of York; next to him the Bishop of London; next to him the Bishop of Durham; next to him the Bishop of Winchester; and then all the other bishops of both provinces according to the seniority of their consecration; but if any of them be a privy councillor, he shall take place after the Bishop of Durham. (1 *Inst.* 94.) Each Archbishop has within his province Bishops of several dioceses. The Archbishop of Canterbury has under him within his province, of several foundations, Rochester, London, Winchester, Norwich, Lincoln, Ely, Chichester, Salisbury, Exeter, Bath and Wells, Worcester, Coventry and Lichfield, Hereford, Landaff, St. Davids, Bangor, and St. Asaph; and four founded by King Henry the Eighth, erected out of the ruins of dissolved monasteries, viz: Gloucester, Bristol, Peterborough, and Oxford. The Archbishop of York has under him four, viz: the bishop of the county palatine of Chester, newly erected by Henry VIII, and annexed by him to the Archbishopric of York; the county palatine of Durham, Carlisle, and Isle of Man, annexed to the province of York, by King Henry VIII. (1 *Inst.* 94.) The diocese of Ripon has been formed in the province of York within the last few years: and by the same authority the temporal bearings were removed from the shield of the Bishop of Durham, he being no longer the Count Palatine.

ARCHDEACON. In the Church of England, and most European Churches, each diocese is divided into archdeaconries and parishes; over the diocese the Bishop presides; over the archdeaconry one of the clergy is appointed by the Bishop to preside, and he is called an Archdeacon: over the parish, the Rector or Vicar presides. The name of Archdeacon is derived from the fact that this officer was at one time chosen from the order of Deacons. He is now always selected in England from the order of Priests. It is certain that an Archdeacon is a very ancient officer in the Church; for we find that Anastasius, in the Life of Pope Sixtus the Second called one Laurentius, Archdeacon of Rome, who suffered in the year 260; and Pope Damasus, about one hundred years afterwards, called Stephen the Protomartyr, an Archdeacon. St. Jerome, in his Epistle to Evagrius, tells us, that the deacons chose one of the most eminent amongst them, whom they call Archdeacon; so that it is plain there were such officers about the end of the fourth century, but they had not then any jurisdiction in the Church, for they only attended the Bishop at ordinations and other public solemnities in the cathedrals.

Afterwards, when the annual visitations of Bishops came to be inconvenient, because of the grandeur and charge of their attendance and retinue; when the *Chorepiscopi* were laid aside, because they assumed those powers which did not belong to them, (for they were persons only appointed and consecrated in the primitive times, for the ease of the Bishops in matters of orders and not of jurisdiction; but being always near their persons, had encroached upon some of their powers;) and when the Norman Bishops, by reason of their baronies, were to attend the Kings in their parliaments, then Dioceses were first divided into Archdeaconries, and the Bishops sent Archdeacons in their room, who visited when they did not; and Archbishop Lanfrank, who lived in the eleventh century, and in the reign of William the Conqueror, is by some affirmed to be the first who gave an Archdeacon any manner of jurisdiction. But this does not agree with the Conqueror's writ, which runs thus, viz.—*Nullus Episcopus vel Archidiaconus de legibus Episcopalibus amplius in hundredo placita teneat,*

which he tells was an usage *in regno Angliæ usque ad nea tempora;* from whence it may be inferred, that Archdeacons had jurisdiction here in the times of our Saxon and Danish ancestors. And Sir Henry Spelman is of the same opinion, that Archdeacons in those very days had a superintendent power over all parochial persons in every Deanry in their precincts. But the power which he has is derived from the Bishop, (although he is himself an Ordinary, and not in all respects simply the Vicar-general by the Bishop's delegated power,) for it is the Bishop who collates to the Archdeaconry; and after some ceremonies the Dean and Chapter inducts the Archdeacon by placing him in a stall in that cathedral to which he belongs; so that his promotion is not only to a spiritual office, but he hath, *locum in choro,* by such induction, which is the reason that a *quare impedit* may be brought against any man who shall disturb the Bishop to collate to an Archdeaconry. Whatever jurisdiction they had before the conquest, it cannot be denied but that they had some afterwards; for before the Clergy had any Proctors of their own, they were represented in convocation by the Archdeacons, to whom they gave letters of proxy to act in their behalf. Thus it was, anno 22 Henry I., which is the first account we have of their being summoned to convocation; but anno 15 Henry III., they were summoned by express name, viz.—there was *ingens consistorium Abbatum et Archdiaconorum* at St. Alban's; and anno 32 of the same king, he summoned *Magnates suos nec non Archidiaconos,* &c. This being the original of Archdeacons, it is impossible for them to prescribe to an independency on the Bishop, as it was declared in a court of law they might, and endeavoured to be proved by the gloss on a legatine constitution, where we read that an Archdeacon may have a customary jurisdiction distinct from the Bishop, and to which he may prescribe. But the meaning of it is not that there can be an Archdeaconry by prescription, and independent of the Bishop, but that the Archdeacon may prescribe to a particular jurisdiction, exempt from the Ordinary; which jurisdiction hath customarily been enjoyed by him and his predecessors time out of mind. Thus the Archdeacon of Richmond may prescribe to grant institutions to benefices, but he had that

power originally from the Bishop, because the jurisdiction of the whole diocese was in him before there was an Archdeacon; but the grant which he had being lost, and it being customary for him to institute, by virtue (as it must be supposed) of such original grant, he therefore may prescribe to do it. So likewise the Archdeacon of Cornwall hath a particular jurisdiction to grant probates of wills, which other Archdeacons have not. All these jurisdictions are founded upon ancient customs, but still subordinate to the Bishop; for so is the Archdeacon in our law, and so he is likewise by the canon law, for he is *Vicarius Episcopi;* and no longer ago than in Lyndwood's time he had not power to pass censures in his own name, but for some small fault, nor then neither, but where there was a custom to warrant him so to do; he could not visit *de communi jure,* but as the canonists call it, *per modum scrutationis simplicis,* that is, he could inquire into the crimes, but could not punish the criminals. But because he has in one sense, according to the casuits, a cure of souls, by virtue of his office, though it is *in foro exteriori tantum et sine pastorali cura;* and having authority to perform ministerial acts, as to suspend, excommunicate, absolve, &c. therefore by the ecclesiastical law he is obliged to residence. And that may be one reason why he may not be chosen to execute any temporal office that may require his attendance in another place; another reason is because he is an ecclesiastical person, and therefore the Archdeacon of Rochester had a writ of privilege to be discharged from the office of Expenditor in Romney Marsh Level, especially since all the land which he had in that level was leased out for ninety-nine years. But he has no parochial cure, and therefore an Archdeaconry is not comprehended under the name of a benefice with cure; for if one who has such benefice accepts an Archdeaconry, it is not void by our law, though it is so by the canon law; and that may be the reason of the proviso in the statute 21 Henry VIII. cap. 13, by which it is enacted, that it shall not be taken under that name. And yet though he has not any parochial cure, he is obliged to subscribe the declaration, pursuant to the statute, 14 Charles II. It is true, he is not expressly named therein; but all persons in holy

orders are enjoined to subscribe, by that statute: and because an Archdeacon must be in those orders, therefore he must likewise subscribe, &c. And as he has a jurisdiction in certain cases, so for the better exercising the same, he has power to keep a court, which is called the Court of the Archdeacon, or his Commissary; and this he may hold in any place within his Archdeaconry, and there he may determine spiritual causes; but such judgment is not final, for there lies an appeal from his sentence to the Bishop of the diocese, and not to the Arches, because the Archdeacon's power was derived from the Bishop, and therefore his acts must be subordinate to him. There is an officer belonging to this court, called a Registrar, whose office concerns the administration of justice, and therefore the Archdeacon cannot by law take any money for granting it, if he does the office will be forfeited to the Queen, and not to the Bishop; that is, the grant is void, and because the Archdeacon has by this means disabled himself, therefore the power to supply the office is devolved upon the Queen as supreme Ordinary.

ARCHES, COURT OF. The Court of Arches, which subsisted long before the time of Henry the Second, *(Conset. 4.)* is a court of appeal, belonging to the Archbishop of Canterbury, whereof the judge is called the Dean of *Arches*, because he anciently held his court in the church of St. Mary-le-Bow: *(Sancta Maria de arcubus)* though all the spiritual courts are now holden at Doctors' Commons.

ARCHPRIEST, or ARCHIPRESBYTER. An ancient title of distinction, corresponding to our title Rural Dean, revived, under most unhappy pretensions, among the Romanists of England, in the year 1598. These men finding themselves without Bishops, importuned the Pope Clement VIII, to supply their need: but instead of sending them, as they desired, a number of Bishops, he gave them but one ecclesiastical superior, Robert Blackwell, who after all was merely a priest; an Archpriest, indeed, he was called, but as such having no episcopal power. In the early times this title was given to the chief presbyter in each church, presiding over the church next under the Bishop, and taking care of all things relating to the church in the

Bishop's absence. In this case, however, instead of being placed in a Cathedral church, or discharging the office of Rural-dean, under a Bishop or Archdeacon, he is appointed to govern all the Romish Clergy of England and Scotland, without one or the other. Here then we find Rome, while preserving an old title, inventing an office hitherto unknown to the Christian world. And, when appointed, what could the Archpriest do? He could merely be a Rural-dean on a large scale. He could merely overlook his brother clergy. He could not discharge any functions properly episcopal. He could not ordain priests, confirm children, nor consecrate chapels, should circumstances permit or require. It is plain, then, that the Archpriest was a very imperfect and insufficient substitute for a Bishop. *Visitation Sermon, by the Rev. Leicester Darwall. Appendix, p.* 34.

ARCONTICS. Heretics who appeared in the second century, about A. D. 175, and who were a sect of Marcosians. They held a quantity of idle stories concerning the Divinity and the creation of the world, which they attributed to sundry authors: and hence they were called Arcontics—from the Greek word ἀρχών, which means prince or ruler.

ARIANS. The Arians derive their name from Arius, a presbyter of Alexandria, in Egypt, in the early part of the fourth century. Having engaged in a controversy with Alexander, Bishop of that city, concerning the nature and dignity of the SON OF GOD, he gradually proceeded to deny the Divinity of our LORD: whom he represented as a mere creature, though the most exalted of creatures, and he asserted that there was a time when HE did not exist. They also held that CHRIST had not properly a human soul, on which account they are sometimes joined with the Apollinarians.

ARMS. Armorial bearings, whether borne by individuals or by corporate bodies and corporations sole; among which are reckoned Bishops, Colleges, and other ecclesiastical persons and bodies. A Bishop empales his family coat with the arms of his see, to denote his spiritual marriage with his Church; but the arms of the see occupy the *dexter side* of the escutcheon, or *the side of greater honour*. When a Bishop is married he empales

the arms of his wife with his own family coat, on a separate escutcheon; and this escutcheon is placed by the sinister side of the shield, empaling his own coat with the arms of the see. Many of the arms of Bishoprics have allusions to the spiritual character of the person who bears them. Thus the Archbishop of Canterbury bears a pall, in right of his see; and the Archbishop of York bears two kings crossed saltierwise. Colleges often assume the family coat of their founder as their arms.

ARMINIANS. Those who maintain the doctrines respecting predestination and grace, which were embraced and defended by James Harmensen, or Arminius, an eminent Protestant divine, and a native of Holland, who flourished at the beginning of the seventeenth century. The same religionists have also obtained the name of Remonstrants, particularly on the continent, because, in 1610, they presented to the States of Holland a petition, intituled their Remonstrance, in which they state their grievances, and pray for relief.—See *Remonstrants*.

ARTICLES. In the reign of Queen Elizabeth "Thirty-nine Articles were agreed upon by the Archbishops and Bishops of both Provinces, and the whole Clergy, in the Convocation holden at London, in the year 1562, for the avoiding of diversities of opinions, and for the establishing of consent touching true religion." It is a mistake into which ignorant persons are apt to fall, to suppose that the Thirty-nine Articles of 1562 were intended to answer the purpose of a body of Divinity, and it is a very grievous error for persons to speak of the Church of England as the Church of the Thirty-nine Articles. It is true, they contain the decisions of the Church of England on many points of doctrine and practice; but on others of equal importance they are silent; as on GOD's Providence, the Fall of Man, GOD's Covenants; the Rule of Christian Obedience or Obligation of the Ten Commandments; the Law of the Sabbath, of Marriage and Divorce; the rites of Confirmation, Holy Orders, and other things belonging to Church government and discipline. These articles, as by their very title may be seen, were intended merely to bear upon those points on which, at the time of the Convocation, there were diversities of opinions. The Clergy are

obliged to subscribe to them, that on these points there may be as near an approach to unanimity as possible, but they are not like the three creeds introduced into our service, nor are they imposed upon the laity. Parties who should attempt to base a system of education, or any other system of doctrine, only on the Thirty-nine Articles, would have no right to represent themselves as embracing the whole tenets of the Church of England. For our whole doctrine the appeal must be made to the Creeds, to the whole of our Book of Common Prayer, and to the Canons. The Thirty-nine Articles are chiefly pointed against the principal errors and corruptions of the Church of Rome, and the heresies and extravagances of certain Anabaptists and other Protestant heretics, at the time of the Reformation.

Articles Lambeth. It appears that towards the close of Queen Elizabeth's reign, the errors of Calvinism had spread among the Clergy of the Church of England. These errors were opposed by some of the most learned Divines of Cambridge. But the opponents of Calvinism were denounced as persons addicted to Popery; and the Heads of Houses ventured to censure one divine because he denied some points of Calvinistic Doctrine, and spoke disrespectfully of Calvin, Peter Martyr, and others. Archbishop Whitgift and some other Bishops were inclined to take part with the Heads of Houses at Cambridge, and, adhering to the popular side, to condemn the orthodox Divines. In these days the Archbishops and Bishops would have been contented to deliver charges in their different dioceses condemnatory of those who held what would now be called the orthodox view. But they had not discovered as yet this method by which to assume the authority of a synod. They rather met together at Lambeth Palace, and there Archbishop Whitgift, Dr. Vaughan, Elect of Bangor, Dr. Fletcher, Elect of London, Dr. Trindell, Dean of Ely, and the Calvinistic Divines from Cambridge, digested under nine heads what are called the Lambeth Articles. These Prelates of course acted without authority, for they were not assembled in a synod. A Synod is an assembly of Bishops and Presbyters duly convened. In this instance there was no convention. The meeting was a mere pri-

vate conference; and the decision was of no more weight than the charge of a Bishop delivered without a consultation with his Clergy, which is only the expression of a private opinion; it may be that even of an Arian or Sabellian, and which though heard with respect, is only to be treated as the opinion of an individual, until the Clergy have officially received it as orthodox: in the case before us the decision was not that of a synod. It was to be received with respect, and examined with reference not to the authority with which it was given, but according to its merits. There can be no greater proof of the absence of Calvinism from the Thirty-nine Articles than the fact that the very persons who were condemning the orthodox for innovation, were compelled to invent new articles before they could make our Church Calvinistic. The conduct of the Archbishop gave much offence to many pious persons, and especially to the Queen; and this attempt to introduce Calvinism into our Church entirely failed. The following are the nine articles in question:—"1. GOD hath from eternity predestinated certain persons to life, and hath reprobated certain persons unto death. 2. The moving or efficient cause of predestination unto life is not the foresight of faith, or of perseverance, or of good works, or of any thing that is in the persons predestinated; but the alone will of GOD's good pleasure. 3. The predestinati are a pre-determined and certain number, which can neither be lessened nor increased. 4. Such as are not predestinated to salvation shall inevitably be condemned on account of their sins. 5. The true, lively, and justifying faith, and the Spirit of God justifying, is not extinguished, doth not utterly fail, doth not vanish away in the elect, either finally or totally. 6. A true believer, that is, one who is endued with justifying faith, is certified by the full assurance of faith that his sins are forgiven, and that he shall be everlastingly saved by Christ. 7. Saving grace is not allowed, is not imparted, is not granted to all men, by which they may be saved if they will. 8. No man is able to come to CHRIST, unless it be given him; and unless the FATHER draw him; and all men are not drawn by the FATHER, that they may come to HIS SON. 9. It is not in the will or power of every man to be saved."

ARTOTRYRITES. Certain heretics, from among the Montanists, so called because they used bread and cheese in their worship, on the plea that they thus imitated the first men who offered to GOD of the fruit of their land and flocks. According to St. Jerome they were not much known except at Ancyra, a place noted for heresy. It should also be observed that they admitted women into the Priesthood and Episcopate; thus like modern methodists despising the Apostolic advice in this matter.

ASCENSION-DAY. This holy day has been kept in the Christian Church from the earliest times. It is reckoned by the compiler of the Apostolic Constitutions among the other great Festivals, Christmas-day, the Epiphany, Easter, and Whitsunday; and St. Augustine speaks of it in his time, as either instituted by the Apostles, or by some early and numerously attended councils of the Primitive Bishops, whose authority he considered most beneficial in the Church. "On this day," says St. Chrysostom, "the reconciliation between GOD and mankind was completed, the long enmity was dissolved, the lasting war brought to an end."—"On this day we, who had been shewn to be unworthy of earth, were raised to the hope of heaven; we, who were not fit to receive dominion even on earth below, were exalted to the kingdom which is above; and our nature, kept out by cherubim from an earthly paradise, may now sit above the cherubim on high." CHRIST, the first-fruits of our nature, having obtained this perfection, we that are HIS members, may hope to partake the same glory. This hope the returning day of HIS Ascension should ever bring into our minds, and we should keep it for the sustainment of our hope, and in thankfulness for the grace it brought. It is one of the days, which the Church especially recommends for the receiving of the holy Communion.—*(See the special Preface in the Communion Office.)* It is difficult to account for the too prevalent neglect of this high festival of our Church on any other ground than the encroachment of worldly principles upon the minds of men, to the displacing of the principles of the Church. Ascension-day is one of the *four* holy days for which special Psalms are appointed. The three Rogation days are appointed to prepare us for its right celebration, and

yet, because it is not marked by worldly festivities, many neglect and pass it by.

ASCODROGITES. Heretics who sprung up about A.D. 173. They were remarkable for many extravagances of gesture. They introduced Bacchanals into the churches, where they kept wine, and going in procession, said they were "vessels full of new wine, as said JESUS CHRIST in the Gospel."

ASCODROUPITES, OR ASCODROUTES. An heretical sect of the Marcosians. They rejected the Sacraments, alleging that things spiritual cannot be conveyed in corporeal symbols.

ASH WEDNESDAY. This day seems to have been observed as the first day of Lent in the time of good Pope Gregory the Great, who sent Augustine to convert the English Saxons, A.D. 596. It is supposed by some, that Gregory added three days at the beginning of Lent to make the number forty, in more exact imitation of the number of days in our Blessed SAVIOUR'S Fast; and that before his time there were only thirty-six days, the Sundays being always kept as Festivals. It was called in his time, *Dies Cinerum*, the day of sprinkling ashes, or *Caput Jejunii*, the beginning of the Fast. The custom of open penance, which the name of the day reminds us of, is one of those things, which the Church of England at the time of the Reformation wished to see restored, but on account of the prejudices of the time, she could not carry out her wishes.—*(See the Commination Service, in the Prayer Book.)*

ASCETICS. Men in the second century, who made profession of uncommon degrees of sanctity and virtue, and declared their resolution of obeying all the counsels of CHRIST, in order to their enjoying communion with GOD here; and also ,that, after the dissolution of their mortal bodies, they might ascend to HIM with the greater facility, and find nothing to retard their approach to the supreme centre of happiness and perfection. They looked upon themselves as prohibited the use of things which it was lawful for other Christians to enjoy, such as *wine*, *flesh*, *matrimony*, and *commerce*. They thought it their indispensable duty, to extenuate the body by watchings, abstinence, labour, and hunger. They looked for

felicity in solitary retreats, in desert places, where, by severe and assiduous efforts of sublime meditation, they raised the soul above all external objects, and all sensual pleasures. Both men and women imposed upon themselves the most severe tasks, the most austere discipline; all which, however, the fruit of pious intention, was in the issue extremely detrimental to Christianity. These persons were called Ascetics, and philosophers; nor were they only distinguished by their title from other Christians, but also by their garb. In this century, indeed, such as embraced this austere kind of life submitted themselves to all these mortifications in private, without breaking asunder their social bonds, or withdrawing themselves from the concourse of men. But, in process of time, they retired into deserts; and after the example of the Essenes and Therapeutæ, they formed themselves into certain companies.

ASPERSION. The sprinkling with water in the Sacrament of Baptism. This our Rubric permits.

Then the Priest shall take the Child into his hands and shall say to the Godfathers and Godmothers,

Name this Child.

And then naming it after them (if they shall certify him that the Child may well endure it) he shall dip it in the Water discreetly and warily, saying,

N. I baptize thee, In the name of the FATHER, and of the Son, and of the Holy GHOST. *Amen.*

But if they certify that the Child is weak, it shall suffice to pour Water upon it, saying the aforesaid words,

N. I baptize thee, In the name of the FATHER, and of the SON, and of the Holy GHOST. *Amen.*

It is said by the Anabaptists that there is no authority in Scripture for thus administering the Sacrament of Baptism. But we find in the Primitive Church that although Baptism was regularly administered by immersion, yet in cases of sickness, where Clinic Baptism was administered, Aspersion was used. We conclude, then, that immersion is not essential to the Sacrament; and if sickness were an excuse for not immersing under certain circumstances, it is still a sufficient excuse, if in our cold climate to immerse our children would be attended with danger.

ASSUMPTION OF THE VIRGIN MARY. A Festival of the Romish Church, in honour of the Ascension of the Virgin Mary into heaven, which, without any authority from Scripture or tradition, that corrupt Church teaches to have occurred in a miraculous manner, some years after her death.

ASYLUM. A place of refuge. This began to be a privilege of churches in the time of Constantine. No persons could be arrested in churches. In the middle ages this was a great advantage to prevent the excesses of private revenge. In times of greater civilization it became an abuse, and the privilege was taken away.

ATHANASIAN CREED. This venerable relic of the primitive piety and orthodoxy of the sixth century is one of those creeds received by the Universal Church, and is repeated on certain festivals in our Liturgy. Although this confession of faith is termed the Creed of Athanasius, it is universally admitted that it was not composed by that learned Father. Probably this title was first given to it by some of the heretics condemned in it. It has been ascribed to various authors, and, among others, to Vigilius Bishop of Tapsus, in Africa, about the year 484, who (agreeably to a custom that obtained in the early ages of Christianity) published several pieces under the name of Athanasius, with which this is commonly joined: but Dr. Waterland—the profoundly learned historian of this Confession of Faith—has shewn at great length, from the nature of the controversies which then agitated the Church, and especially from its being written in a more vigorous, close, and acute style than Vigilius possessed, that it could not have been composed by him: and in all probability (for his arguments amount only to a high degree of probability), that it was written in Gaul, and that it was composed by Hilary, Bishop of Arles, for the use of the Gallican Clergy, and particularly those of the diocese of Arles; that, about the year 570, it had acquired sufficient celebrity to be commented upon; but that, during this interval, and for several years afterwards, it had not acquired the name of Athanasian, but was simply styled *The Catholic Faith;* and finally that, before the year 670, the name of Athanasius was added, the more to particularize the matter upon which

it dilated, it being in itself an excellent system of the doctrines for which Athanasius contended concerning the Trinity and the Incarnation of JESUS CHRIST, principally in opposition to the Arians, Macedonians, and Apollinarians. The reception of this Creed in the Western Church was highly favourable. The name of Athanasius, together with the intrinsic value of the form itself, caused it to be received into the public offices of the churches in France, as an orthodox formulary or system of belief, about the year 670. In Spain it was known and approved as a rule of faith about the year 633; and was soon after taken into the offices of the Spanish Church. In Germany it was received, at the latest, about the year 787. In South Britain it was well known and approved about the year 800, and was alternately sung in our churches in the tenth century. About eighty years afterwards it was received in Italy: and in Rome itself (which Church was always more desirous of imposing her own offices upon other churches than of receiving any from them), it was received in the tenth century, and probably about the year 930, since which time this confession of faith has been publicly recited in the Church-offices all over the West, and, it seems, also in some parts of the Eastern or Greek Church, particularly in Russia, Servia, Bulgaria, and Constantinople; even Luther, Calvin, and Beza, at the Reformation, made it their profession of faith. Not only does the Church of England require it to be repeated, but the eighth of the thirty-nine articles, to which every Clergyman subscribes, states—"The Three Creeds, Nicene Creed, Athanasius's Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed; for they may be proved by most certain warrants of Holy Scripture." To those who desire to advocate the cause of the English Church as a civil establishment, and who would represent it as perfectly accordant with the tolerable and tolerant spirit of the age, this creed affords much perplexity: and it is curious to observe how anxious they are to evade the force of the words; but this is an age when we are laudably warned by the highest authority, that no evasions can be per-

mitted in the explanation of our formularies. The passages most objected to are these :—

"Whosoever will be saved: before all things it is necessary that he hold the Catholic Faith. Which faith except every one do keep whole and undefiled: without doubt he shall perish everlastingly." And, "this is the Catholic Faith: which except a man believe faithfully, he cannot be saved."

These are certainly strong expressions in favour of Catholicism with respect to this doctrine; no anathema can, indeed, be more strongly worded than this which condemns not only the Arians, Sabellians, Apollinarians, Macedonians, Nestorians, Photinians and Eutychians of old; but those Protestants also, who taking the Bible and the Bible only for their guide, declare that they do not deduce from it the doctrine of the HOLY TRINITY.

Under these circumstances, some uninstructed congregations in our Church are accustomed to threaten their clergy, and to say that they will quit their church, and so leave their pews empty, if this Creed is ever read; forgetting that they thus call upon their minister to perjure himself, since he solemnly vows to conform to the Liturgy, and that they compel him also to play the hypocrite; for whether he reads the Athanasian Creed or not, it is part of that Prayer Book to every thing contained in which every clergyman gives his unfeigned assent and consent, while he also subscribes to the eighth article cited above. The number of clergymen who fall into this sin, either to preserve or please their people, or from heretical opinions, is greatly diminishing. The Bishops, who are careful to prevent the revival of the old ceremonies of the Church, which have been long disused, even though enjoined by the rubric; are, of course, equally diligent in preventing the omission of any of our formularies. Wherever the Athanasian Creed is properly explained, the members of the Church of England are generally found most ready to join in it: and here it may be remarked that this Creed, where it is not sung by a choir, is to be said throughout by the people after the Clergyman,—who is to repeat the whole of it in the same manner as the other Creeds. This Creed is only censured by ignorant and unenlightened congregations

to enlighten whom is the pastor's duty. It was drawn up with a view to explain, more directly and fully, the intention of the several articles and points of faith contained in the Apostles' Creed, and thereby to contradict some heresies or false doctrines which had gone abroad, and were calculated to mislead the uninstructed, and confound the first principles of the Christian Faith. It was not intended for the introduction of any new article of belief, but to prevent heretics from putting a wrong construction on the articles already received. It is thus well styled by Luther, "the Bulwark of the Apostles' Creed." A man may be honest though a heretic who rejects this Creed, but no clergyman can be an honest man who continues to officiate in the Church of England and neglects to use it.

ATONEMENT. The satisfying of the Divine justice, by the meritorious death and passion of JESUS CHRIST the SON of GOD.

The SON, which is the WORD of the FATHER, begotten from everlasting of the Father, the very and eternal God, and of one substance with the FATHER, took man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect natures, that is to say, the GODHEAD and Manhood, were joined together in one PERSON, never to be divided, whereof is One CHRIST, very GOD, and very Man; who truly suffered, was crucified, dead and buried, to reconcile HIS FATHER to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.—*Article* 2.

ATTINGIANS. Heretics in the eighth century who solemnized Baptism with the words. "*Ego sum aqua viva*," *I am the Living Water*. And in the Eucharist added the words "*Accipite*," *Take*" to the "Drink ye all of this."

ATTRITION. The casuists of the Church of Rome have made a distinction between a perfect and an imperfect contrition. The latter they call attrition, which is the lowest degree of repentance, or a sorrow for sin arising from a sense of shame, or any temporal inconvenience attending the commission of it, or merely from fear of the punishment due to it, without any resolution to sin no more: in consequence of which doctrine, they teach that, after a wicked and flagitious course of life, a

man may be reconciled to GOD, and his sins forgiven on his death-bed, by confessing them to the priest with this imperfect degree of sorrow and repentance. This distinction was settled by the council of Trent. It might, however, be easily shown that the mere sorrow for sin because of its consequences, and not on account of its evil nature, is no more acceptable to GOD than hypocrisy itself can be.

AUDIANS.—See *Anthropomorphites.*

AUDIENCE, COURT OF. The Court of Audience which belongs to the Archbishop of Canterbury, was for the disposal of such matters, whether of voluntary or contentious jurisdiction, as the Archbishop thought fit to reserve for his own hearing. This court was afterwards removed from the Archbishop's palace, and the jurisdiction of it exercised by the Master Official of the audience who held his court in the consistory palace at St. Paul's. But now the three offices of Official Principal of the Archbishop, Dean or judge of the Peculiars, and Official of the Audience being united in the person of the Dean of the Arches, its jurisdiction belongs to him. The Archbishop of York has likewise his Court of Audience.

AUGSBURGH, OR AUGUSTAN CONFESSION. This is that confession of faith which was drawn up by Luther and Melancthon in behalf of their party, and presented to the Emperor Charles V. at the Diet of Augsburgh or Augusta, whence its name. To those Protestants who interpret Scripture according to a tradition originating in Luther and Melancthon, and who assume the name of Lutherans, this confession is authoritative. They do not receive the Bible and the Bible only for their rule of faith, but the Bible and the Augsburgh Confession. There is inconsistency in this; but the confession is considered to be skilfully drawn up.

AURICULAR CONFESSION. The confession of sins at the ear of the priest. The Romish Church not only requires confession as a duty, but has advanced it to the dignity of a Sacrament. These confessions are made in private to the priest, who is not to reveal them under pain of the highest punishment. The Council of Trent requires "secret confession to the priest alone, of all and every mortal sin, which, upon the most diligent search and examination of our consciences, we can remember

ourselves to be guilty of since our Baptism; together with all the circumstances of those sins, which may change the nature of them; because, without the perfect knowledge of these, the priest cannot make a judgment of the nature and quality of men's sins, nor impose fitting penance for them." The error of the Romish Church consists in representing this confession as *necessary*. It is clearly shewn in Bingham, Book xviii. c. 3. n. 2., and Book xv. c. 8. n. 6., that private confession was never deemed necessary, though then, as now in our own church, it was recommended.—*See Confession.*

AURORA. The title of a Latin metrical version of several parts of the Bible by Petrus de Riga, Canon of Rheims, in the 12th Century.

AUTO DA FE; *an Act of Faith*; In the Romish Church, is a solemn day held by the Inquisition for the punishment of heretics, and the absolution of the innocent accused. They usually contrive the Auto to fall on some great festival, that the execution may pass with the more awe; and it is always on a Sunday. The *Auto da Fe* may be called the last act of the Inquisitorial tragedy: it is a kind of gaol delivery, appointed as often as a competent number of prisoners in the Inquisition are convicted of heresy, either by their own voluntary or extorted confession, or on the evidence of certain witnesses. The process is this: In the morning they are brought into a great hall, where they have certain habits put on, which they are to wear in the procession, and by which they know their doom. The procession is led up by Dominican friars, after which come the penitents, being all in black coats without sleeves, and barefooted, with a wax candle in their hands. These are followed by the penitents who have narrowly escaped being burnt, who over their black coats have flames painted, with their points turned downwards. Next come the negative and relapsed, who are to be burnt, having flames on their habits pointing upwards. After these come such as profess doctrines contrary to the faith of Rome, who, besides flames pointing upwards, have their picture painted on their breasts, with dogs, serpents and devils, all open-mouthed, about it. Each prisoner is attended with a familiar of the Inquisition: and those to be burnt have

also a Jesuit on each hand, who are continually preaching to them to abjure. After the prisoners, comes a troop of familiars on horseback; and after them the Inquisitors, and other officers of the court, on mules: last of all, the Inquisitor-general on a white horse, led by two men with black hats and green hatbands. A scaffold is erected big enough for two or three thousand people; at one end of which are the prisoners, at the other the Inquisitors. After a sermon made up of encomiums of the Inquisition, and invectives against heretics, a priest ascends a desk near the scaffold, and, having taken the abjuration of the penitents, recites the final sentence of those who are to be put to death, and delivers them to the secular arm, earnestly beseeching at the same time the secular power *not to touch their blood, or put their lives in danger*. The prisoners, being thus in the hands of the civil magistrate, are presently loaded with chains, and carried first to the secular goal, and from thence, in an hour or two, brought before the civil judge; who, after asking in what religion they intend to die, pronounces sentence on such as declare they die in the communion of the Church of Rome, that they shall be first strangled, and then burnt to ashes: or such as die in any other faith, that they be burnt alive. Both are immediately carried to the Ribera, the place of execution, where there are as many stakes set up as there are prisoners to be burnt, with a quantity of dry furze about them. The stakes of the professed, that is, such as persist in the heresy, are about four yards high, having a small board towards the top for the prisoner to be seated on. The negative and relapsed being first strangled and burnt, the professed mount their stakes by a ladder, and the Jesuits, after several repeated exhortations to be reconciled to the Church, part with them; telling them that they leave them to the devil, who is standing at their elbow, to receive their souls, and carry them with him to the flames of hell. On this a great shout is raised; and the cry is, "*Let the dogs' beards be made,*" which is done by thrusting flaming furzes fastened to long poles against their faces, till their faces are burnt to a coal, which is accompanied with the loudest acclamations of joy. At last, fire is set to the furze at the bottom of the stake, over which

the professed are chained so high, that the top of the flame seldom reaches higher than the seat they sit on; so that they rather seem roasted than burnt.

AUTOCEPHALI. Bishops in the primitive Church, who had no Patriarch or Metropolitan over them, but were accountable only to a synod, were denominated *Autocephali*, a word designed from two Greek words signifying *themselves* and *heads*. The Bishops of the Church in the United States of America are autocephali, as they have no Archbishop over them. The bishops of England and of Europe generally are suffragans, being under their respective metropolitans.

AVE MARIA. A form of devotion used in the Church of Rome, comprising the salutation addressed by the angel Gabriel to the Virgin Mary. (Luke i. 28.) The words "Ave Maria," are the first two, in Latin, of the form as it appears in the manuals of the Romish Church, thus:—"Hail, Mary, *(Ave Maria)* full of grace, the LORD is with thee," &c. To which is appended the following petition:—"Holy Mary, mother of GOD, pray for us sinners, now, and in the hour of our death. Amen." Here we find, first a misapplication of the words of Scripture, and then an addition to them.

AVOIDANCE. Avoidance is where there is a want of a lawful incumbent on a benefice, during which vacancy the Church is *quasi viduata*, and the possessions belonging to it are in abeyance. *(God. Introd.* 42.) There are many ways by which avoidance may happen: by death; by cession, or acceptance of a benefice incompatible; by resignation; by consecration; for when a clerk is promoted to some surrogate or bishopric, all his other preferments are void the instant he is consecrated, and the right of presentation belongs to the crown, unless he has a dispensation from the crown to hold them in *commendam.* (1 *Blacks. Com.* 393.) By deprivation, either, first, by sentence declaratory in the Ecclesiastical Court, for fit and sufficient causes allowed by the common law; such as attainder of treason or felony, or conviction of other infamous crimes in the King's Courts; for heresy, infidelity, gross immorality, and the like: or, secondly, in pursuance of divers penal statutes, which declare the benefice void, for some non-feasance or neglect, or else

some mal-feasance or crime; as for simony; for maintaining any doctrine in derogation of the King's supremacy, or of the thirty-nine articles, or *of the Book of Common Prayer;* for neglecting after institution to read the Liturgy and Articles in the Church, or make the declarations against Popery, or take the Abjuration Oath; *for using any other Form of Prayer than the Liturgy of the Church of England;* or for absenting himself sixty days in one year from a benefice, belonging to a Popish patron, to which the clerk was presented by either of the Universities; in all which, and similar cases, the benefice is *ipso facto* void, without any formal sentence of deprivation (1 *Blacks. Com.* 393.)

Bachelor. In the Universities of the Church Bachelors are persons who have attained to the Baccalaureats, or taken the first degree in arts, divinity, law, or physic, this degree in some Universities has no existence. It was first introduced in the 13th century by Pope Gregory IX. though it is still unknown in Italy. Bachelors of Arts are not admitted to that degree at Oxford till after having studied four years at that University. At Cambridge the regular period of matriculation is in the October term; and an Undergraduate who proceeds regularly will be admitted to his B.A. in the following January three years. Bachelors of Divinity, before they can acquire that degree either at Oxford or Cambridge, must be of fourteen years standing in the University. Bachelors of Law, to acquire that degree in Oxford or Cambridge, must have previously studied the law six years. Bachelors of Canon Law are admitted after two years' study, and sustaining an act according to the forms. Bachelors of Medicine must have studied two years in medicine, after having been four years M.A. in the University, and must have stood an examination; after which they are invested with the fur in order to be licensed.

Bampton Lectures. *See Lectures.*

Bangorian Controversy. This was a celebrated controversy within the Church of England in the reign of George the First, and received its name from Hoadley, who although Bishop of Bangor, was little else than a Socinian heretic. This person published "A Preservative

against the Principles and Practice of the Non-jurors," and soon after, a Sermon, which the King had ordered to be printed, entitled "The Nature of the Kingdom of Christ." This discourse is a very confused production, nor, except in the bitterness of its spirit, is it easy, amidst the author's "periods of a rule," to discover his precise aim. He took the line which is still taken by low Churchmen, whether of a Socinian or Puritanical cast. To the perplexed arguments of Bishop Hoadley Dr. Snape and Dr. Sherlock wrote replies; and a committee of Convocation passed a censure upon the discourse. An order from government arrested the proceedings of the Convocation. Snape and Sherlock were removed from their office of Chaplains to the King: and the Convocation has never yet been again permitted to assemble for the regular transaction of business. But this exertion of power on the part of the government was unable to silence those who were determined at any sacrifice to maintain GOD's truth. This controversy continued to employ the press for many years; until those who held low church views were entirely silenced by the force of argument. It appears that a similar controversy is about to engage the thoughts of the present generation. Of the important works produced by the Bangorian Controversy, perhaps the most important is, Law's Letters to Hoadley, which were reprinted in "The Scholar Armed," and have since been republished by Messrs. Rivington. Law's Letters have never been answered, and may indeed be regarded as unanswerable.

BANNER. In the Chapels of Orders of Knighthood, as St. George's Chapel, Windsor, the Chapel of the Order of the Garter; and in Henry the Seventh's Chapel, at Westminster, the Chapel of the Order of the Bath; the banner of each knight, *i. e.* a little square flag bearing his arms, is suspended, at his installation, over his appropriate stall. The installation of a knight is *a religious ceremony*, hence the propriety of this act. Also it is not uncommon to see banners taken in battle suspended over the tombs of victorious generals. This is a beautiful way of expressing thankfulness to GOD for that victory which HE alone can give; and it were much

to be wished that a spirit of pride and vain glory should never mingle with the religious feeling.

Banns of Marriage. "Bann" comes from a barbarous Latin word which signifies to put out an edict or proclamation. Before any can be canonically married, except by a license from the Bishop's Court, banns are directed to be published in the Church, that is, public proclamation must be made to the congregation concerning the design of the parties that intend to come together. This care of the Church to prevent clandestine marriages is, as far as we can find, as old as Christianity itself. The design of the Church is to be satisfied whether there be any just cause or impediment why the persons so asked should not be joined together in matrimony. The following are the regulations of the Church of England on this subject:—No minister shall be obliged to publish the banns of matrimony between any persons whatsoever, unless they shall, seven days at least before the time required for the first publication, deliver or cause to be delivered to him a notice in writing of their true christian and sirnames, and of the houses of their respective abodes within such parish chapelry or extra-parochial place where the Banns are to be published, and of the time during which they have inhabited or lodged in such houses respectively. 26 George II. c. 33, s. 2. And all banns of matrimony shall be published in the parish church, or in some public chapel wherein banns of Matrimony have been usually published, (*i. e.* before the 25th of March, 1754) of the parish or chapelry wherein the persons to be married shall dwell. 26 George II. c. 33. s. 1. And where the persons to be married shall dwell in divers parishes or chapelries, the banns shall be published in the church or chapel belonging to such parish or chapelry wherein each of the said persons shall dwell. And where both or either of the persons to be married shall dwell in any extra-parochial place (having no church or chapel wherein banns have been usually published), then the banns shall be published in the parish church or chapel belonging to some parish or chapelry adjoining to such extra-parochial place. And the said banns shall be published upon three Sundays preceding the solemnization of marriage, during the time

of morning service, or of the evening service, if there be no morning service in such church or chapel, on any of those Sundays, *immediately after the second lesson.* 26 George II. c. 33. s. 1. Reynolds. Whilst the marriage is contracting, the minister shall enquire of the people by three public banns, concerning the freedom of the parties from all lawful impediments. And if any minister shall do otherwise, he shall be suspended for three years. *Lind.* 271.

Rubr. And the curate shall say after the accustomed manner:—"I publish the banns of marriage between M. "of ———, and N. of ———. If any of you know "cause or just impediment why these two persons should "not be joined together in holy matrimony, ye are to "declare it. This is the first (second, or third) time "of asking."

And in case the parents or guardians, or one of them, of either of the parties who shall be under the age of twenty-one years, shall openly and publicly declare or cause to be declared in the church or chapel where the banns shall be so published, at the time of such publication, his dissent to such marriage; such publication of banns shall be void. 26 George II c. 3. s. 3.

Rubr. And where the parties dwell in divers parishes, the curate of one parish shall not solemnize marriage between them, without a certificate of the banns being thrice asked, from the curate of the other parish.

Formerly the Rubric enjoined that the banns should be published after the Nicene Creed; but the lamentable deficiency of publicity of which this arrangement was the cause; and the delay hence arising in consequence of some parishes being without any morning service on some Sundays, induced the Legislature to make the provisions above cited. (2 Geo. II. c. 33. s. 1.) It is to be feared that much laxity prevails among parties to whom the enquiries as to parochial limits are entrusted, and the facilities afforded by the unchristian Registration Acts for clandestine marriages, have unduly influenced parties in not being over strict in their investigations, provided only the parties come to church at all. These things should not be, and the laity would do well respectfully to remonstrate with their clergy on these and other departures from rubrical direc-

tions. In most cases to violate the Rubric is to withhold from the children their meat, and this should not be allowed, so long as churchwardens are required to present to the Ordinary all deviations from the directions of the Prayer Book.

BAPTISM. Baptism is one of the two Sacraments, which, according to the Catechism, "are generally necessary to salvation." Our blessed SAVIOUR says that "except a man be born again he cannot see the kingdom of GOD;"—(John iii. 3.)—and in explanation of his meaning he adds, "Verily, verily I say unto thee, except a man be born of Water and of the Spirit he cannot enter into the kingdom of GOD," (ver. 5.) Upon this the Church remarks: "Beloved, ye hear in this Gospel the express words of our SAVIOUR CHRIST, that except a man be born of Water and of the SPIRIT, he cannot enter into the kingdom of GOD." Whereby ye may perceive the great necessity of this Sacrament where it may be had. Likewise immediately before HIS ascension into heaven, as we read in the last chapter of St. Mark's Gospel, HE gave command to his disciples saying, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Which also sheweth unto us the great benefit we reap thereby. For which cause, St. Peter the Apostle, when, upon his first preaching of this Gospel, many were pricked at the heart, and said unto him and the rest of the Apostles, Men and brethren, what shall we do? replied and said unto them, Repent and be *baptized* every one of you for the remission of sins, and ye shall receive the HOLY GHOST." "The same Apostle testifieth in another place, 'even Baptism doth also now save us, not the putting away the filth of the flesh, but the answer of a good conscience towards GOD, by the resurrection of JESUS CHRIST.'"—*Office of Adult Baptism.* The Church also states in the Catechism, that a Sacrament, as Baptism is, hath two parts, the outward visible sign and the inward spiritual grace: that the outward visible sign or form in Baptism is water, wherein the person is baptized in the name of the FATHER, and of the SON, and of the HOLY GHOST; and that the inward and spiritual grace which through

the means of Baptism we receive, is a death unto sin, and a new birth unto righteousness; for being by nature born in sin and the children of wrath, we are hereby, *i. e.* by Baptism, made children of grace. Therefore the Church, as soon as ever a person is baptized, directs the minister to say, "Seeing now, dearly beloved brethren, that *this Child* is regenerate and grafted into the body of CHRIST's Church, let us give thanks unto ALMIGHTY GOD for these benefits, and with one accord make our prayers unto HIM, that this Child may lead the rest of *his* life according to this beginning." The Church here first declares that grace has been given, even the grace of regeneration, and then implies that the grace if not used may be lost. On this subject more will be said in the article on REGENERATION. The following are the regulations of the Church of England on this subject, and on *the Baptism of Infants*:

Article 27. The Baptism of young children is in anywise to be retained in the Church, as most agreeable with the institution of CHRIST.

Rubric. The curates of every parish shall often admonish the people, that they defer not the Baptism of their children longer than the first or second Sunday next after their birth, or other Holyday falling between; unless upon a great and reasonable cause, to be approved by the curate.

Public Baptism. 1. At first Baptism was administered publicly, as occasion served, by rivers: afterwards the baptistery was built, at the entrance of the church or very near it; which had a large bason in it, that held the persons to be baptized, and they went down by steps into it. Afterwards, when immersion came to be disused, fonts were set up at the entrance of churches. I *Stil. Eccl. Cases* 146.

Edmund. There shall be a font of stone, or other competent material, in every church; which shall be decently covered and kept, and not converted to other uses. *Lind.* 241.

And by *Canon* 81. There shall be a font of stone in every church and chapel where Baptism is to be administered; the same to be set in the ancient usual places: in which only font, the minister shall baptize publicly.

2 *Rubric.* The people are to be admonished, that it is most convenient that Baptism shall not be administered but upon Sundays and other Holydays, when the most number of people come together; as well for that the congregation there present may testify the receiving of them that be newly baptized into the number of CHRIST'S Church; as also because in the Baptism of infants, every man present may be put in remembrance of his own profession made to GOD in his Baptism. Nevertheless, if necessity so require, children may be baptized upon any other day.

And by *Canon* 68. No minister shall refuse or delay to christen any child according to the form of the Book of Common Prayer, that is brought to the church to him upon Sundays and Holydays to be christened (convenient warning being given him thereof before.) And if he shall refuse so to do, he shall be suspended by the Bishop of the diocese from his ministry by the space of three months.

3. *Rubric.* When there are children to be baptized, the parents shall give knowledge thereof over night, or in the morning before the beginning of morning prayer, to the curate.

4. *Rubric.* There shall be for every male child to be baptized, two godfathers and one godmother; and for every female, one godfather and two godmothers.

Canon 29. No parent shall be urged to be present, nor be admitted to answer as godfather for his own child: nor any godfather or godmother shall be suffered to make any other answer or speech, than by the Book of Common Prayer is prescribed in that behalf. Neither shall any person be admitted godfather or godmother to any child at christening or confirmation, before the said person so undertaking hath received the Holy Communion.

5. *Rubric.* And the godfathers and godmothers, and the people with the children, must be ready at the font, either immediately after the last lesson at morning prayer, or else immediately after the last lesson at evening prayer, as the curate by his discretion shall appoint.

6. *Rubric.* And the priest coming to the font, which is then to be filled with pure water, shall perform the office of public Baptism.

Note, the questions in the office of the 2 Ed. VI. dost

thou renounce, and so on; were put to the child and not to the godfathers and godmothers; which (with all due submission) seemeth more applicable to the end of the institution; besides that it is not consistent (as it seemeth) with the propriety of language, to say to three persons collectively, Dost *thou* in the name of this child do this or that?

7. By a constitution of Archbishop Peckham, the ministers shall take care not to permit wanton names, which being pronounced do sound to lasciviousness, to be given to children baptized, especially of the female sex: and if otherwise it be done, the same shall be changed by the Bishop at Confirmation. *Lind.* 245. Which being so changed at Confirmation (Lord Coke says,) shall be deemed the lawful name. 1 *Inst.* 3. And this might be so in the time of Lord Coke; but now the case seems to be altered. In the ancient offices of Confirmation, the Bishop pronounced the name of the child; and if the Bishop did not approve of the name, or the person to be confirmed or his friends desired it to be altered, it might be done, by the Bishop's then pronouncing a new name: but by the form of the present Liturgy, the Bishop doth not pronounce the name of the person to be confirmed, and therefore cannot alter it. *Johns.* A.D. 1281. Num. 3.

8. *Rubric.* The priest, taking the child into his hands, shall say to the godfathers and godmothers, Name this child: and then naming it after them (if they shall certify him that the child may well endure it) he shall dip it in the water discreetly and warily, saying N. I baptize thee in the name of the FATHER, and of the SON, and of the HOLY GHOST. But if they certify that the child is weak, it shall suffice to pour water upon it. *Id.*

Note, the dipping by the office of the 2 Ed. VI. was not all over; but they first dipped the right side, then the left, then the face towards the font.

9. Then the minister shall sign the child with the sign of the cross. And to take away all scruple concerning the same; the true explication thereof, and the just reasons for retaining of this ceremony, are set forth in the thirtieth canon. *Rubric.* The substance of which canon is this: that the first Christians gloried in the

Cross of CHRIST; that the Scripture sets forth our whole redemption under the name of the cross; that the sign of the cross was used by the first Christians in all their actions, and especially in the baptizing of their children; that the abuse of it by the Church of Rome does not take away the lawful use of it; that the same has been approved by the reformed divines, with sufficient cautions nevertheless against superstition in the use of it, as, that it is no part of the substance of this Sacrament, and that the infant baptized is by virtue of Baptism before it be signed with the sign of the cross, received into the congregation of CHRIST's flock, as a perfect member thereof, and not by any power ascribed to the sign of the cross; and therefore, that the same being purged from all popish superstition and error, and reduced to its primary institution upon those rules of doctrine concerning things indifferent, which are consonant to the Word of GOD, and to the judgments of all the ancient Fathers, ought to be retained in the Church, considering that things of themselves indifferent do in some sort alter their natures when they become injoined or prohibited by lawful authority.

Private Baptism. Rubric. The curates of every parish shall often warn the people, that without great cause and necessity, they procure not their children to be baptized at home in their houses.

Canon 69. If any minister being duly, without any manner of collusion, informed of the weakness and danger of death of any infant unbaptized in his parish, and thereupon desired to go or come to the place where the said infant remaineth, to baptize the same, shall either wilfully refuse so to do, or of purpose or of gross negligence shall so defer the time, as when he might conveniently have resorted to the place, and have baptized the said infant, it dieth through such his default unbaptized; the said minister shall be suspended for three months, and before his restitution shall acknowledge his fault, and promise before his ordinary, that he will not wittingly incur the like again. Provided, that where there is a curate, or a substitute, this constitution shall not extend to the parson or vicar himself, but to the curate or substitute present.

Rubr. The child being named by some one that is present, the minister shall pour water upon it.

And let them not doubt, but that the child so baptized is lawfully and sufficiently baptized, and ought not to be baptized again. Yet nevertheless, if the child which is after this sort baptized do afterward live, it is expedient that it be brought into the church, to the intent that the congregation may be certified of the true form of baptism privately before administered to such child.

Lay Baptism. Edmund. Women, when their time of child-bearing is near at hand, shall have water ready, for baptizing the child in case of necessity. *Lind.* 63.

Otho. For cases of necessity, the priests on Sundays shall frequently instruct their parishioners in the form of baptism. *Athon.* 10.

Peckham. Which form shall be thus:—I crysten thee in the name of the FADER, and of the SONE, and of the HOLY GOSTE. *Lind.* 244.

Peckham. Infants baptized by laymen or women (in imminent danger of death), shall not be baptized again: and the priest shall afterwards supply the rest. *Lind.* 41.

Edmund. If a child shall be baptized by a lay person at home, by reason of necessity: the water (for the reverence of baptism) shall be either poured into the fire, or carried to the church to be put in the font: and the vessel shall be burnt, or applied to the uses of the church. *Lind.* 241.

By the Rubrics of the second and of the fifth of Edward the Sixth, it was ordered thus: the pastors and curates shall often admonish the people, that without great cause and necessity they baptize not children at home in their houses; and when great need shall compel them so to do, that then they minister it on this fashion:—First, let them that be present call upon GOD for his grace, and say the LORD'S Prayer, if the time will suffer: and then one of them shall name the child and dip him in the water, or pour water upon him, saying these words, I baptize thee in the name of the FATHER, and of the SON, and of the HOLY GHOST.

In the manuscript copy of the articles made in convocation in the year 1575, the twelfth is, Item, where some ambiguity and doubt hath risen among divers, by what

persons private baptism is to be administered; forasmuch as by the Book of Common Prayer allowed by the statute, the Bishop of the diocese is authorised to expound and resolve all such doubts as shall arise, concerning the manner how to understand and to execute the things contained in the said book; it is now, by the said Archbishop and Bishops expounded and resolved, and every of them doth expound and resolve, that the said private Baptism, in case of necessity, is only to be ministered by a lawful minister or deacon, called to be present for that purpose, and by none other: and that every Bishop in his diocese shall take order, that this exposition of the said doubt shall be published in writing, before the first day of May next coming, in every parish church of his diocese in this province; and thereby all other persons shall be inhibited to intermeddle with the ministering of Baptism privately, being no part of their vocation. This article was not published in the printed copy; but whether on the same account that the fifteenth article was left out (namely, because disapproved by the crown) does not certainly appear. However the ambiguity remained, till the conference at Hampton Court, in which the King said, that if baptism was termed private, because any but a lawful minister might baptize, he utterly disliked it, and the point was there debated; which debate ended in an order to the Bishops to explain it so, as to restrain it to a lawful minister. Accordingly, in the Book of Common Prayer which was set forth the same year, the alterations were printed in the Rubric thus:—And also they shall warn them, that without great cause they procure not their children to be baptized at home in their houses. And when great need shall compel them so to do, then baptism shall be administered on this fashion: First, let the lawful minister and them that be present call upon GOD for his grace, and say the LORD's Prayer, if the time will suffer: and then the child being named by some one that is present, the said minister shall dip it in the water, or pour water upon it: And other expressions, in other parts of the service, which seemed before to admit of Lay baptism, were so turned, as expressly to exclude it. *Gibs.* 369.—On this subject see *Lay Baptism.*

Baptism of those of riper years,—Preface to the

Book of Common Prayer. It was thought convenient, that some prayers and thanksgivings, fitted to special occasions, should be added; particularly, an office for the Baptism of such as are of riper years; which although not so necessary when the former book was compiled, yet by the growth of Anabaptism through the licentiousness of the late times crept in amongst us, is now become necessary, and may be always useful for the baptizing of natives in our plantations, and others converted to the faith.

Rubric. When any such persons as are of riper years are to be baptized, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a week before at the least, by the parents or some other discreet persons; that so due care may be taken for their examination, whether they be sufficiently instructed in the principles of the Christian religion; and that they may be exhorted to prepare themselves with prayers and fasting for the receiving of this Holy Sacrament. And if they shall be found fit, then the godfathers and godmothers (the people being assembled upon the Sunday or Holyday appointed) shall be ready to present them at the font, immediately after the second lesson, either at morning or evening prayer, as the curate in his discretion shall think fit. And it is expedient that every person thus baptized should be confirmed by the Bishop, so soon after his baptism as conveniently may be; that so he may be admitted to the Holy Communion.

Baptistery. The place in which the Sacrament of Baptism is administered. In the ancient Church, it was generally a building separate and distinct from the Church. It consisted of an ante-room, where the adult persons to be baptized made their confession of faith; and an inner room, where the Sacrament of Baptism was administered. Thus it continued to the sixth century, when the Baptisteries began to be taken into the Church: and were always in the entrance or west end, signifying thereby that Baptism was the entrance into the Christian Church.—*See Font.*

Baptists. A name improperly assumed by those who deny the validity of Infant Baptism, and who admit persons into their community by a second and sacre-

ligious washing.' They are more properly called Anabaptists, from their baptizing again; or Antipœdobaptists, from their denying the validity of Infant Baptism. Their assumed name of Baptists would intimate that they alone truly baptize. and it ought not therefore to be allowed them. We ought no more to call them *Baptists* than to call Socinians *Unitarians*, or Papists *Catholics*, as if we did not hold the Unity of the GODHEAD, and Socinians were distinguished from us by that article; or as if the Papists, and not we, were *Catholic* or *true* Christians.

ST. BARNABAS' DAY. *11th of June.* This Apostle was born in the Island of Cyprus, and was descended from parents of the house of Levi. He became a student of the Jewish Law, under Gamaliel, who was also the instructor of Paul. St. Barnabas was one of those who freely gave up his worldly goods into the common stock, which was voluntarily formed by the earliest converts to Christianity. After the conversion of St. Paul, St. Barnabas had the distinguished honour of introducing him into the society of the Apostles; and was afterwards his fellow-labourer in many places, especially at Antioch, where the name of Christian was first assumed by the followers of JESUS. There are no accounts of St. Barnabas after he left St. Paul; nor are any of his writings preserved, except an epistle, never received into the canon of Scripture.

ST. BARTHOLOMEW'S DAY. *24th of August.* The day appointed for the commemoration of this Apostle. In the catalogue of the Apostles, which is given by the first three of the Evangelists, Bartholomew makes one of the number. "St. John, however, not mentioning him, and recording several things of another disciple, whom he calls Nathanael, and who is not named by the other Evangelists, has occasioned many to be of the opinion, that Bartholomew and Nathanael were the same person." St. Bartholomew is said to have preached the Gospel in the greater Armenia, and and to have converted the Lycaonians to Christianity. It is also certain that he carried the Gospel into India: and as there is no record of his return, it is not improbable that he suffered martyrdom in that country.

St. Bartholomew's day is distinguished in history on account of that horrid and atrocious carnage, called the *Parisian massacre.* This shocking scene of religious phrenzy was marked with such barbarity as would exceed all belief, if it were not attested by authentic evidence. In 1572, in the reign of Charles IX. numbers of the principal Protestants were invited to Paris, under a solemn oath of safety, to celebrate the marriage of the King of Navarre with the sister of the French King. The Queen Dowager of Navarre, a zealous Protestant, was poisoned by a pair of gloves, before the marriage was solemnized. On the 24th of August, being St. Bartholomew's day, about morning twilight, the massacre commenced on the tolling of a bell of the church of St. German. The Admiral Coligni was basely murdered in his own house, and then thrown out of a window, to gratify the malice of the Duke of Guise. His head was afterwards cut off, and sent to the king and queen's mother; and his body, after a thousand indignities offered to it, was hung up by the feet upon a gibbet. The murderers then ravaged the whole city of Paris, and put to death more than ten thousand persons of all ranks. This, says Thuanus, was a horrible scene. The very streets and passages resounded with the groans of the dying, and of those who were about to be murdered. The bodies of the slain were thrown out of the windows, and with them the courts and chambers of the houses were filled. The dead bodies of others were dragged through the streets, and the blood flowed down the channels in such torrents, that it seemed to empty itself into the neighbouring river. In short, an innumerable multitude of men, women with child, maidens, and children, were involved in one common destruction; and all the gates and entrances of the king's palace were besmeared with blood. From Paris, the massacre spread throughout the kingdom. In the city of Meaux, the Papists threw into a gaol more than two hundred persons; and after they had ravished and killed a great number of women, and plundered the houses of the Protestants, they executed their fury on those whom they had imprisoned, whom they killed in cold blood, and whose bodies were thrown into ditches, and into the river Maine. At Orleans, they murdered more than five hundred men,

women, and children, and enriched themselves with the plunder. Similar cruelties were exercised at Angers, Troyes, Bouzages, La Charite, and especially at Lyons, where they inhumanly destroyed more than eight hundred Protestants, whose bodies were dragged through the streets, and thrown half dead into the river. It would be endless to mention the butcheries committed at Valence, Romaine, Rouen, &c. It is asserted, that, on this dreadful occasion more than thirty thousand persons were put to death.

Basin for the Offertory. "Whilst the sentences for the Offertory are in reading, the Deacons, Churchwardens, and other fit persons appointed for that purpose, shall receive the alms for the poor, and *other devotions* of the people, in a decent basin, to be provided by the parish for that purpose." *Rubric.*

It is clear from this expression, "other devotions," that our Reformers did not intend to interfere with the ancient destination of alms in the Holy Communion, but that they intended that all our gifts whether for the relief of the poor —to which indeed the Church assigns the first place—or for any other good purpose, should be made as an offering to God; the word *devotions* signifying an act of giving up and dedicating something to Almighty God, and accompanied with prayer. In Exeter Cathedral, and others as we believe, the alms are still apportioned to these three purposes—relief of the poor—support of the fabric of the Church—and of the Clergy. To this latter use in the early Church they were almost exclusively devoted, the Clergy being the chief almoners for the poor, as the Church by her rightful office now is. It is often objected to giving largely in the offertory that there are now Poor Laws, but surely the laws of the state should not cramp the free-will offerings of Christ's people. Is it too much to make the Church the steward of our sacrifices for the cause of Christ? It were much to be wished that all gifts were again made through this quiet and authorized channel. It is quite within the province of the donor to specify the object on which he wishes his gift to be expended, and the Clergy will gladly aid the people in obedience to their Holy Mother—the Church.

Basilian Monks. Monks of the order of Saint

Basil, who lived in the fourth century. St. Basil having retired into a desert in the province of Pontus, founded a monastery for the convenience of himself and his numerous followers; and for the better regulation of this new society, it is said that he drew up in writing certain rules which he wished them to observe, though some think that he did not compose these rules. This new order soon spread over all the East, and after some time passed into the West. Some authors pretend, that St. Basil saw himself the spiritual father of more than 90,000 Monks in the East only; but this order, which flourished during more than three centuries, was considerably diminished by heresy, schism, and a change of empire. They also say, that it has produced 14 Popes, 1805 Bishops, 3010 Abbots, and 11,085 Martyrs, besides an infinite number of Confessors and Virgins. This order also boasts of several Emperors, Kings, and Princes, who have embraced its rule.

BASILIDIANS. A sect of Gnostic heretics, the followers of Basilides, who taught that from the Unborn Father was born his Mind, and from him the Word, from him Understanding (φρόνησις), from him Wisdom and Power, and from them Excellences, and Princes, and Angels, who made a heaven. He then introduced a successive series of angelic beings, each set derived from the preceding one, to the number of 365, and each the author of their own peculiar heaven. To all these angels and heavens he gave names, and assigned the local situations of the heavens. The first of them is called Abraxas, a mystical name, containing in it the number 365; the last and lowest is the one which we see; the creators of which made this world, and divided its parts and nations amongst them. In this division the Jewish nation came to the share of the prince of the angels; and as he wished to bring all other nations into subjection to his favourite nation, the other angelic princes and their nations resisted him and his nation. The Supreme FATHER, seeing this state of things, sent his first-begotten Mind, who is also called CHRIST, to deliver those who should believe in him from the power of the creators. He accordingly appeared to mankind as a man, and wrought mighty deeds. He did not, however really suffer, but changed

forms with Simon of Cyrene, and stood by laughing while Simon suffered; and afterwards, being himself incorporeal, ascended into heaven. Building upon this transformation, Basilides taught his disciples that they might at all times deny him that was crucified, and that they alone who did so, understood the providential dealings of the MOST HIGH, and by that knowledge were freed from the power of the angels, whilst those who confessed him remained under their power. Like Saturninus, however, but in other words, he asserted that the soul alone was capable of salvation, but the body necessarily perishable. He taught, moreover, that they who knew his whole system, and could recount the names of the angels, &c., were invisible to them all, and could pass through and see them, without being seen in return; that they ought likewise to keep themselves individually and personally unknown to common men, and even to deny that they are what they are; that they should assert themselves to be neither Jews nor Christians, and by no means reveal their mysteries.

BASILICA. A Hall, such as was used by the Romans for the transaction of Justice, with an elevated seat at the extremity. On the conversion of the Romans, these Basilicæ were used as churches, the Bishop sitting in the place of the Judge, as the Marquess Galiani observes, administering Penance to the guilty and the Eucharist to the absolved. Most modern classic churches, which are not cruciform, resemble the Basilicæ.

BATH-KOL, or BATH-COL, signifies *Daughter of the Voice.* It is a name by which the Jewish writers distinguish what they call a revelation from GOD, after verbal prophecy had ceased in Israel, that is, after the prophets Haggai, Zechariah, and Malachi. The generality of their traditions and customs are founded on this Bath-Kol. They pretend, that GOD revealed them to their elders, not by prophecy, but by secret inspiration, or tradition; and this they call the Daughter of the Voice. The Bath-Kol, as Dr. Prideaux shews, was a fantastical way of divination, invented by the Jews, like the *Sortes Virgilianæ* among the heathens. With them, the words dipt at, in opening the works of Virgil, was the oracle by which they prognosticated those future events of which

they desired to be informed. In like manner, the Jews, when they appealed to Bath-Kol, the next words which they heard were considered as the desired oracle. The Christians, when Christianity began to be corrupted, used the Scriptures in the same manner as the heathens employed the works of Virgil.

BEADS, in devotional exercises are much used by the Romanists in rehearsing and numbering their Ave-Marias and Paternosters, and a similar practice prevails among the dervises and other religious persons throughout the East, as well Mahometan as heathen. By bidding of the Beads is meant a charge given by Romish Priests to their parishioners, at certain times, to say so many Paternosters upon their Beads for a soul departed.

BEATIFICATION. In the Romish church, the act by which the Pope declares a person happy after death. Beatification differs from canonization. In the former the Pope does not act as a judge in determinining the state of the beatified, but only grants a privilege to certain persons to honour him by a particular religious worship, without incurring the penalty of superstitious worshippers. In canonization, the Pope blasphemously speaks as a judge, and determines, *ex cathedrâ*, on the state of the canonized. It is remarkable, that particular orders of monks assume to themselves the power of beatification.

BEGUINES. A congregation of Nuns founded either by St. Begghe, Duchess of Brabant, in the seventh century; or by Lambert Le Begue, a priest and native of Liege, who lived in the 12th century. They were established first at Liege, and afterwards at Neville, in 1207, or, as some say, in 1226. From this last settlement sprang the great number of Beguinages, which are spread over all Flanders, and which have passed from Flanders into Germany. In the latter country, some of them fell into extravagant errors, and persuaded themselves that it was possible in the present life to attain to the highest perfection, even to impeccability, and a clear view of GOD, and, in short, to so eminent a degree of contemplation, that, after this, there was no necessity of submitting to the laws of mortal men, civil or ecclesiastical. The council of Vienna, in 1113, condemned these errors,

but permitted those who continued in the true faith to live in chastity and penitence, either with or without vows. There still subsist many communities of Beguines in Flanders.

Bells. On the origin of Church Bells, Mr. Whittaker, in his History of Manchester, observes, that bells being used among other purposes, by the Romans to signify the times of bathing, were naturally applied by the Christians of Italy to denote the hours of devotion, and summon the people to church. The first application to this purpose, is by Polydore Virgil, and others, ascribed to Paulinus, Bishop of Nola, a city of Campania, about the year 400. Hence, it is said, the names *nolæ* and *campanæ* were given them; the one referring to the city, the other to the country. Though others say they took the latter of these names, not from their being invented in Campania, but because it was here the manner of hanging and balancing them, now in use, was first practised; at least that they were hung on the model of a sort of balance invented or used in Campania. In Britain, bells were used in churches before the conclusion of the seventh century, in the monastic societies of Northumbria, and as early as the sixth even, in those of Caledonia. And they were therefore used from the first erection of parish churches among us. Those of France and England appear to have been furnished with several bells. In the time of Clothair II. King of France, A. D. 610, the army of that king was frightened from the Siege of Sens, by ringing the bells of St. Stephen's Church. The second excerption of Egbert, about A. D. 750, which is adopted in a French Capitulary of 801, commands every priest, at the proper hours, to sound the bells of his church, and then to go through the sacred offices to God. And the council of Euham, in 1011, requires all the mulcts for sins to be expended in the reparation of the church, clothing and feeding the minister of God, and the purchase of church vestments, church books, and church bells. These were sometimes composed of iron in France; and in England, as formerly at Rome, were frequently made of brass. And as early as the ninth century, there were many cast of a large size and deep note. Ingulphus mentions, that Turketulus, Abbot of Croyland, who died about A.D.

870, gave a great bell to the church of that abbey, which he named *Guthlac;* and afterwards six others, viz: two which he called *Bartholomew* and *Betelin,* two called *Turkettul* and *Tatwin,* and two named *Pega* and *Bega,* all which rang together; the same author says, *Non erat tunc tanta consonantia campanarum in totâ Angliâ.* Not long after, Kinseus, Archbishop of York, gave two great bells to the Church of St. John at Beverley, and at the same time provided that other churches in his diocese should be furnished with bells. Mention is made by St. Aldhem, and William of Malmesbury, of bells given by St. Dunstan to churches in the West. The number of bells in every church gave occasion to the curious and singular piece of architecture in the campanile or bell tower: an addition, which is more susceptible of the grander beauties of architecture than any other part of the edifice, and is generally therefore the principal or rudiment of it. It was the constant appendage to every parish church of the Saxons, and is actually mentioned as such in the laws of Athelstan. The Greek Christians are usually said to have been unacquainted with bells till the ninth century, when their construction was first taught them by a Venetian. But it is not true that the use of bells was entirely unknown in the ancient Eastern Churches, and that they called the people to church, as at present, with wooden mallets. Leo Allatius, in his dissertation on the Greek temples, proves the contrary from several ancient writers. He says bells first began to be disused among them after the taking of Constantinople by the Turks; who, it seems, prohibited them, lest their sound should disturb the repose of the souls which according to them wander in the air. The following are the regulations of the Church of England on the subject of bells: by a constitution of Archbishop Winchelsea, the parishioners shall find, at their own expense, bells with ropes.

Canon 88. The churchwardens or questmen, and their assistants, shall not suffer the bells to be rung superstitiously, upon holydays or eves abrogated by the Book of Common Prayer, nor at any other times, without good cause to be allowed by the minister of the place, and by themselves.

Canon 111. The churchwardens shall present all persons, who by untimely ringing of bells do hinder the minister or preacher.

Canon 15. Upon Wednesdays and Fridays weekly, the minister at the accustomed hours of service, shall resort to the church or chapel; and warning being given to the people by tolling of a bell, shall say the Litany.

Canon 67. When any is passing out of this life, a bell shall be tolled, and the minister shall not then slack to do his last duty. And after the party's death (if it so fall out,) there shall be rung no more but one short peal, and one other before the burial, and one other after the burial.

Bell, Book, and Candle Light. Between the 7th and the 10th century, great solemnities were paid to the sentence of excommunication. The most important was the extinction of lamps or candles, by throwing them on the ground, with an imprecation, that those against whom the imprecation was pronounced, might he extinguished or destroyed by the vengeance of God. The people were summoned to attend this ceremony by the sound of a bell, and the curses accompanying the ceremony were pronounced out of a book by the minister, standing in a balcony. Hence originated the phrase of cursing by bell, book, and candle-light.

Benedictins. In Church history, an order of monks, who profess to follow the rules of St. Benedict. The Benedictins, being those only that are properly called monks, wear a loose black gown, with large wide sleeves, and a capuche, or cowl, on their heads, ending in a point behind. In the canon law, they are styled black friars, from the colour of their habit. The rules of St. Benedict, as observed by the English monks before the dissolution of the monasteries, were as follows: they were obliged to perform their devotions seven times in twenty-four hours, the whole circle of which devotions had a respect to the passion and death of Christ: they were obliged always to go two and two together: every day in Lent they were obliged to fast till six in the evening, and abated of their usual time of sleeping and eating; but they were not allowed to practice any voluntary austerity without leave of their superior: they never conversed in their refectory

at meals, but were obliged to attend to the reading of the Scriptures: they all slept in the same dormitory, but not two in a bed: they lay in their clothes: for small faults they were shut out from meals: for greater, they were debarred religious commerce, and excluded from the chapel: incorrigible offenders were excluded from the monasteries. Every monk had two coats, two cowls, a table book, a knife, a needle, and a handkerchief; and the furniture of his bed was a mat, a blanket, a rug and a pillow. The time when this order came into England is well known; for to it the English owe their conversion from idolatry. In 596, Pope Gregory sent hither Augustine, prior of the monastery of St. Andrew at Rome, with several other Benedictin monks. St. Augustine became Archbishop of Canterbury; and the Benedictins founded several monasteries in England, as also the metropolitan church of Canterbury, and all the cathedrals that were afterwards erected. Pope John XXII. who died in 1354, after an exact enquiry, found, that, since the first rise of the order, there had been of it twenty-four Popes, near 200 Cardinals, 7,000 Archbishops, 15,000 Bishops, 15,000 Abbots of renown, above 4,000 Saints, and upwards of 37,000 Monasteries. There have been likewise of this order twenty emperors and ten empresses, forty-seven kings, and above fifty queens, twenty sons of emperors, and forty-eight sons of kings, about 100 princesses, daughters of kings and emperors, besides dukes, marquisses, earls, countesses, &c. innumerable. The order has produced a vast number of eminent authors and other learned men. Their Rabanus set up the school of Germany. Their Alcuinus founded the university of Paris. Their Dionysius Exiguus perfected the ecclesiastical computation. Their Guido invented the scale of music, and their Sylvester the organ. They boast to have produced Anselmus, Ildephonsus, Venerable Bede. &c. There are nuns likewise who follow the order of St. Benedict; among whom those who call themselves mitigated, eat flesh three times a week, on Sundays, Tuesdays, and Thursdays; the others observe the rule of St. Benedict in its rigour, and eat no flesh unless they are sick.

BENEDICTION. A solemn act of blessing performed by the Bishops and Priests of the Church. In the Jewish

Church, the priests, by the command of GOD, were to bless the people, by saying, "The LORD bless thee, and keep thee. The LORD make his face shine upon thee, and be gracious unto thee. The LORD lift up his countenance upon thee, and give thee peace." In the Church of England, several forms of blessing are used, agreeing with the particular office of which they form a part. The ordinary benediction at the close of Divine service, from the end of the Communion Office, is in these words: "The peace of GOD, which passeth all understanding, keep your hearts and minds in the knowledge and love of GOD, and of his SON JESUS CHRIST our LORD: and the blessing of GOD Almighty, the FATHER, the SON, and the HOLY GHOST, be amongst you, and remain with you always." The former part of this is taken from Philippians, iv. 7, and the latter may be considered as "a Christian paraphrase upon Numbers, vi. 24," &c. Other forms of blessing, or modifications of the above, may be found in the Offices for Confirmation, Matrimony, Visitation of the Sick, Visitation of Prisoners, and the Office of Institution.

BENEDICTUS. The Latin for "Blessed," which is the first word in one of the hymns to be said or sung after the second Lesson in the Morning Service of the Church. The Benedictus is taken from Luke i., from the 68th to the 72d verse, being part of the song of Zacharias the priest, concerning his son John the Baptist, who was to be the forerunner of CHRIST, but was then only in his infancy.

BENEFICE. This is a feudal term, and, according to the general acceptation of the word, all church preferments, except bishoprics, are comprehended by it; that is, all parochial preferments, such as rectories, and vicarages; and likewise all dignities, such as archdeaconries, deaneries, and prebends. The first of these, viz. rectories, and vicarages, are benefices with cure of souls, because the persons came in by institution and induction, but not the other; and yet Lord Coke tells us, that they had been benefices with cure, &c. within the meaning of the act against pluralities, had it not been for a proviso in the act itself to exempt them; and so had chancellors, chanters, treasurers in any cathedral or collegiate Church, and a

parsonage that hath a vicar endowed, and a benefice perpetually appropriate, all which are exempted in that act. But some are of opinion that archdeaconries, deaneries, and prebends, had not been benefices with cure of souls, within the meaning of that act, if they had not been exempted; for there is no such clause of exemption in the statute 13 Elizabeth, cap. 12. concerning reading the articles of religion; and yet if an archdeacon, dean, or prebend, do not read them within the time limited by law, the promotions are not void; and the reason is, because these are not benefices with cure: and it is for this reason that the canonists call such preferments simple benefices, because those who enjoy them have no cure, &c. As to parochial benefices with cure, the canon law defines them o be a distinct portion of ecclesiastical rights, set apart from any temporal interest, and joined to the spiritual function; and to these no jurisdiction is annexed: but it otherwise as to archdeacons and deans, for they have a jurisdiction, because they formerly took the confession of the chapter, and visited them. It is essential to these parochial benefices that they should be bestowed freely, reserving nothing to the patron; that it be given freely, as a provision for the clerk, who is only an *usu fructuary*, and hath no inheritance in it; that it must always have something of spirituality annexed to it; for where it is given to a layman, it is not properly a benefice; that in its own nature it should be perpetual, that is, for ever annexed to the Church, and that all manner of contracts concerning it are to be void.

BERENGARIANS. A denomination, in the eleventh century, which adhered to the opinions of Berenger, Archdeacon of Angers, the learned and able opponent of Lanfranc, whose work has been in part recovered, and was printed a few years since at Berlin. "It was never my assertion," says he, "that the bread and wine on the altar are only sacramental signs. Let no one suppose that I affirm that the bread was not become the body of CHRIST from being simple bread by consecration on the altar. It plainly becomes the BODY of CHRIST, but not the bread which in its matter and essence is corruptible, but in as far as it is capable of becoming what it was not, it becomes the Body of CHRIST, but not according to the

manner of the production of His very Body, for that Body once generated on earth so many years ago, can never be produced again. The bread however becomes what it never was before consecration, and from being the common substance of bread, is, to us, the blessed Body of Christ." His followers however did not hold to his doctrines which in themselves were a Catholic Protest against Romish errors.

Bible. The name applied by Christians by way of eminence to the Sacred Volume, in which are contained the Revelations of God. The names and number of the Canonical Books, as received by the universal Church, are as follows:—Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, the First Book of Samuel, the Second Book of Samuel, the First Book of Kings, the Second Book of Kings, the First Book of Chronicles, the Second Book of Chronicles, the First Book of Esdras, the Second Book of Esdras, the Book of Esther, the Book of Job, the Psalms, the Proverbs, Ecclesiastes or Preacher, Cantica or Songs of Solomon, Four Prophets the greater, Twelve Prophets the less, and all the books of the New Testament.

The division of the Scriptures into chapters as they are at present, is of much later date. Some attribute it to Stephen Langton, Archbishop of Canterbury, in the reigns of John and Henry III. But the real author of this invention was Hugo de Sancto Caro, commonly called Hugo Cardinalis, from his being the first Dominican raised to the degree of Cardinal. This Hugo flourished about the year 1240. He wrote a comment on the Scriptures, and projected the first concordance, which is that of the Latin Vulgate Bible. As the intention of this work was to render the finding of any word or passage in the Scriptures more easy, it became necessary to divide the book into sections, and the sections into subdivisions. These sections are the chapters into which the Bible has been divided since that time. But the subdivision of the chapters was not then into verses as at present. Hugo subdivided them by the letters A, B, C, D, E, F, G, which were placed in the margin at an equal distance from each other, according to the length of the chapters. About the year 1445, Mordecai Nathan, a famous Jewish

Rabbi, improved Hugo's invention, and subdivided the chapters into verses, in the manner they are at present. The first English Bible we read of, was that translated by J. Wickliffe, about the year 1360, but never printed, though there are manuscript copies of it in several of the public libraries. A translation, however, of the New Testament by Wickliffe was printed by Mr. Lewis, about 1731. J. de Trevisa, who died about 1398, is also said to have translated the whole Bible; but whether any copies of it are remaining does not appear. The first printed Bible in our language was that translated by W. Tindal, assisted by Miles Coverdale, printed abroad in 1526; but most of the copies were bought up and burnt by Bishop Tunstal and Sir Thomas Moore. It only contained the New Testament, and was revised and republished by the same person in 1530. The prologues and prefaces added to it, reflect on the bishops and clergy; but this edition was also suppressed, and the copies burnt. In 1532, Tindal and his associates finished the whole Bible, except the Apocrypha, and printed it abroad; but, while he was afterwards preparing a second edition, he was taken up and burnt for heresy in Flanders. On Tindal's death, his work was carried on by Coverdale, and John Rogers, superintendent of an English Church in Germany, and the first martyr, in the reign of Queen Mary, who translated the Apocrypha, and revised Tindal's translation, comparing it with the Hebrew, Greek, Latin, and German, and adding prefaces and notes from Luther's Bible. He dedicated the whole to Henry VIII. in 1537, under the borrowed name of Thomas Matthews; whence this has been usually called Matthew's Bible. It was printed at Hamburgh, and license obtained for publishing it in England, by the favour of Archbishop Cranmer, and the Bishops Latimer and Shaxton. The first Bible printed by authority in England, and publicly set up in churches, was the same Tindal's version, revised and compared with the Hebrew, and in many places amended by Miles Coverdale, afterwards Bishop of Exeter; and examined after him by Archbishop Cranmer, who added a preface to it; whence this was called Cranmer's Bible. It was printed by Grafton, of the largest volume, and published in 1540; and, by a royal proclamation, every parish was

obliged to set one of the copies in their church, under the penalty of forty shillings a month; yet, two years after, the Popish Bishops obtained its suppression by the King. It was restored under Edward VI., suppressed again under Queen Mary's reign, and restored again in the first year of Queen Elizabeth, and a new edition of it given in 1562. Some English exiles at Geneva, in Queen Mary's reign, viz: Coverdale, Goodman, Gilbie, Sampson, Cole, Wittingham, and Knox, made a new translation, printed there in 1560, the New Testament having been printed in 1557; hence called the Geneva Bible, containing the variations of readings, marginal annotations, &c. on account of which it was much valued by the puritan party in that and the following reigns. Archbishop Parker resolved on a new translation for the public use of the Church; and engaged the Bishops, and other learned men, to take each a share or portion: these, being afterwards joined together and printed, with short annotations, in 1568, in large folio, made what was afterwards called the Great English Bible, and commonly the Bishops' Bible. In 1589, it was also published in octavo, in a small but fine black letter; and here the chapters were divided into verses, but without any breaks for them, in which the method of the Geneva Bible was followed, which was the first English Bible where any distinction of verses was made. It was afterwards printed in large folio, with corrections, and several prolegomena in 1572: this is called Matthew Parker's Bible. The initial letters of each translator's name were put at the end of his part; *ex. gr.* at the end of the Pentateuch, W. E. for William Exon; that is, William, Bishop of Exeter, whose allotment ended there; at the end of Samuel, R. M. for Richard Menevensis; or Bishop of St. David's, to whom the second allotment fell: and so with the rest. The Archbishop oversaw, directed, examined, and finished the whole. This translation was used in the churches for forty years, though the Geneva Bible was more read in private houses, being printed above twenty times in as many years. King James bore it an inveterate hatred, on account of the notes, which, at the Hampton Court conference, he charged as partial, untrue, seditious, &c. The Bishops' Bible, too, had its faults. The King frankly

owned that he had seen no good translation of the Bible in English; but he thought that of Geneva the worst of all. After the translation of the Bible by the Bishops, two other private versions had been made of the New Testament; the first by Laurence Thompson, from Beza's Latin edition, with the notes of Beza, published in 1582, in quarto, and afterwards in 1589, varying very little from the Geneva Bible; the second by the Romanists at Rheims, in 1584, called the Rhemish Bible, or Rhemish translation. These, finding it impossible to keep the people from having the Scriptures in their vulgar tongue, resolved to give a version of their own, as favourable to their cause as might be. It was printed on a large paper, with a fair letter and margin: one complaint against it was, its retaining a multitude of Hebrew and Greek words untranslated, for want, as the editors express it, of proper and adequate terms in the English to render them by; as the words *azymes, tunike, holocaust, prepuce, pasche*, &c.: however, many of the copies were seized by the Queen's searchers, and confiscated; and Thomas Cartwright was solicited by secretary Walsingham to refute it; but after a good progress made therein, Archbishop Whitgift prohibited his further proceeding, as judging it improper that the doctrine of the Church of England should be committed to the defence of a puritan; and appointed Dr. Fulke in his place, who refuted the Rhemists with great spirit and learning. Cartwright's Refutation was also afterwards published in 1618, under Archbishop Abbot. About thirty years after their New Testament, the Roman Catholics published a translation of the Old at Douay, 1609 and 1610, from the Vulgate, with annotations, so that the English Roman Catholics have now the whole Bible in their mother tongue; though it is to be observed, they are forbidden to read it without a license from their superiors: and it is a curious fact, that there is not an edition of the Bible which does not lay under the ban of some one or all the Popes—most being in the Index Expurgatorius. The last English Bible was that which proceeded from the Hampton Court conference in 1603; where, many exceptions being made to the Bishops' Bible, King James gave order for a new one; not, as the preface expresses it, for a translation

altogether new, nor yet to make a good one better; or, of many good ones, one best. Fifty-four learned men were appointed to this office by the King, as appears by his letter to the Archbishop, dated 1604; which being three years before the translation was entered upon, it is probable seven of them were either dead, or had declined the task; since Fuller's list of the translators makes but forty-seven, who, being ranged under six divisions, entered on their province in 1607. It was published in 1613, with a dedication to James, and a learned preface; and is commonly called King James's Bible. After this, all the other versions dropped, and fell into disuse, except the Epistles and Gospels in the Common Prayer Book, which were still continued according to the Bishops' translation till the alteration of the Liturgy, in 1661, and the Psalms and Hymns, which are to this day continued as in the old version.

Bidding Prayer. The formulary which the Church of England in the 55th canon directs to be used before all sermons, lectures, and homilies, is called the *Bidding* Prayer, because in it the preacher is directed to *bid* or exhort the people to pray for certain specified objects. The pulpit is the place for instruction, and not for prayer, and therefore the Church of England only permits in the pulpit the use of the Lord's Prayer, that Divine form which is used in every ordinance of the Church But so important is prayer, private as well as public, that the Church would have her ministers call upon her people, each Sunday, to pray for certain specified objects. For those objects the Church has publicly prayed to God, she exhorts her children to do the same in private. The form of Bidding Prayers is very ancient, we may see the same in St. Chrysostom's and other Liturgies, which they call Allocations. The 55th canon above alluded to, is as follows:—Before all sermons, lectures, and homilies, the Preachers and Ministers shall move the people to join with them in prayer, in *this form, or to this effect,* as briefly as conveniently they may: "Ye shall pray for Christ's Holy Catholic Church, that is, for the whole congregation of Christian people dispersed throughout the whole world, and espccially for the Churches of England, Scotland, and Ireland. And herein I require you most

especially, to pray for the King's most excellent majesty, our Sovereign Lord James, King of England, Scotland, France, and Ireland, defender of the faith, and supreme governor in these his realms, and all other his dominions and countries, over all persons, in all causes, as well ecclesiastical as temporal. Ye shall also pray for our gracious Queen Anne, the noble Prince Henry, and the rest of the King and Queen's royal issue. Ye shall also pray for the Ministers of GOD'S Holy Word and Sacraments, as well Archbishops and Bishops, as other Pastors and Curates. Ye shall also pray for the King's most honourable Council, and for all the Nobility and Magistrates of this realm, that all and every of these in their several callings, may serve truly and painfully to the glory of GOD, and the edifying and well governing of HIS people, remembering the account that they must make. Also ye shall pray for the whole Commons of this realm, that they may live in the true faith and fear of GOD, in humble obedience to the King, and brotherly charity one to another. Finally, let us praise GOD for all those which are departed out of this life in the faith of CHRIST, and pray unto GOD that we may have grace to direct our lives after their good example; that this life ended, we may be made partakers with them of the glorious resurrection in the life everlasting; always concluding with the LORD'S Prayer."

BIER. A carriage on which the dead are carried to the grave. It is to be provided by the parish.

BIRTH-DAYS. In the ancient Church, this term in its application to martyrs, and the festivals in honour of them, expressed the day on which they suffered death, or were born into the glory and happiness of the kingdom above. In this sense it stood distinct from the time of their natural birth into the world, which was considered as an event so inferior, that its ordinary designation was merged in that of a translation to the joys of a better world. "When ye hear of a birth-day of saints, brethren," says Peter Chrysologus, "do not think that that is spoken of, in which they are born on earth, of the flesh, but (that in which they are born) from earth into heaven, from labour to rest, from temptations to repose, from torments to delights, not fluctuating, but strong,

and stable, and eternal, from the derision of the world to a crown and glory. Such are the birth-days of the martyrs that we celebrate."

BISHOP. This is the title now given to those who are of the highest order in the Christian Ministry. The doctrine of Scripture, as it relates to the office of Bishop, has been briefly stated thus:—As the LORD JESUS CHRIST was sent by the FATHER, so were the Apostles sent by HIM. "As my FATHER hath sent me," HE says, soon after his resurrection, "even so send I you." Now *how* had the FATHER sent HIM? HE had sent HIM to act as HIS supreme minister on earth; as such to appoint under HIM subordinate ministers, and, to do what HE then did when HIS work on earth was done, to hand on HIS commission to others. The Apostles, in like manner, were sent by CHRIST to act as HIS chief ministers in the Church, to appoint subordinate ministers under them, and then, as HE had done, to hand on their commission to others. And on this commission, after our LORD had ascended up on high, the Apostles proceeded to act. They formed their converts into Churches: these Churches consisted of baptized believers, to officiate among whom subordinate ministers, priests, and deacons were ordained, while the Apostle who first formed any particular Church, exercised over it episcopal superintendence, either holding an occasional visitation, by sending for the clergy to meet him, (as St. Paul summoned to Melitus the clergy of Ephesus,) or else transmitting to them those pastoral addresses, which, under the name of Epistles, form so important a portion of Holy Scripture. At length, however, it became necessary for the Apostles to proceed yet further, and to do as their LORD had empowered them to do, to hand on their commission to others, that at their own death the Governors of the Church might not be extinct. Of this we have an instance in Titus, who was placed in Crete by St. Paul, to act as chief pastor or Bishop, and another in Timothy, who was in like manner set over the Church of Ephesus. And when Timothy was thus appointed to the office of chief pastor he was associated with Saint Paul, who, in writing to the Philippians, commences his salutation thus: "Paul and Timotheus to the servants of JESUS CHRIST

who are at Philippi, with the Bishops and Deacons." Now we have here the three orders of the ministry clearly alluded to. The title of Bishop is, to be sure, given to the second order: but it is not for words, but for things, that we are to contend. Titles may be changed while offices remain; so senators exist, though they are not now of necessity old men; and most absurd would it be to contend that when we speak of the Emperor Constantine, we can mean no other office than that held under the Roman republic, because we find Cicero also saluted as Emperor. So stood the matter in the Apostolic age, when the chief pastors of the Church were generally designated Apostles or Angels, *i.e.* messengers sent by GOD himself. In the next century, the office remaining, the designation of those who held it was changed, the title of Apostle was confined to the twelve, including St. Paul; and the chief pastors who succeeded them were thenceforth called Bishops, the subordinate ministers being styled Priests and Deacons. For when the name of Bishop was given to those who had that oversight of Presbyters, which Presbyters had their flocks—it would have been manifestly inconvenient, and calculated to engender confusion to continue the Episcopal name to the second order. And thus we see, as CHRIST was sent by the FATHER, so HE sent the Apostles; as the Apostles were sent by CHRIST, so did they send the first race of Bishops; as the first race of Bishops was sent by the Apostles, so they sent the second race of Bishops, the second the third, and so down to our present Bishops, who can thus trace their spiritual descent from St. Peter and St. Paul, and prove their divine authority to govern the Churches over which they are canonically appointed to preside. Like the Apostles, they have the right to appoint under them the subordinate ministers; and so, let the Papists say what they will, the Clergy of England can establish their right by commission from CHRIST to minister in sacred things.

The three orders of the Ministry in the New Testament stand thus:—1 Order. Apostle.—2 Order. Bishop, Presbyter or Elder.—3 Order. Deacon. Afterwards, the office remaining the same, there was a change in the title, and the Ministers of Christ were designated thus:—1

Order. Bishop, formerly Apostle.—2 Order. Presbyter or Elder.—3 Order. Deacon.

BISHOPS, ELECTION OF. When cities were at first converted to Christianity, the Bishops were elected by the clergy and people; for it was then thought convenient, that the laity, as well as the clergy, should be considered in the election of their Bishops, and should concur in the election; that he, who was to have the inspection of them all, might come in by a general consent. *Ayl. Par.* 126.

But as the number of Christians increased, this was found to be inconvenient; for tumults were raised, and sometimes murders committed, at such popular elections; and particularly, at one time, no less than 300 persons were killed at such an election. To prevent such disorders, the Emperors being then Christians, reserved the election of Bishops to themselves; but in some measure kept to the old way, that is to say, upon a Bishop's death, the chapter sent a ring and pastoral staff to the Emperor, which he delivered to the person whom he appointed to be Bishop of that place. But the Pope or Bishop of Rome, who in process of time got to be the head of the Church, was not pleased that the Bishops should have any dependance upon princes; and therefore brought it about, that the Canons in Cathedral Churches should have the election of their Bishops; which elections were usually confirmed at Rome. But princes had still some power in those elections. And particularly in England, we read, that in the Saxon times, all ecclesiastical dignities were conferred by the King in Parliament. Ingulphus, Abbot of Crowland, in the time of William the Conqueror, tells us, that for many years past there had been no canonical election of prelates, for that they were donative by the delivery of the ring and pastoral staff; the one signifying that the Bishop was wedded to the Church; and the other was an ensign of honour, always carried before him, and was a token of that support which he ought to contribute to the Church, or rather that he was now become a shepherd of CHRIST's flock. *Id.*

Lord Coke establishes the right of donation in the kings of this realm, upon the principle of foundation and property: for that all the bishoprics in England were of

the king's foundation, and thereupon accrued to him the right of patronage. 1 *Inst.* 134, 344.

So also the bishoprics in Wales, were founded by the Princes of Wales; and the principality of Wales was holden of the King of England as of his crown; and when the principality of Wales for treason and rebellion was forfeited, the patronages of the bishoprick there became annexed to the crown of England. 1 *Inst.* 97.

And in Ireland the bishoprics are still donative by letters patent at this day. 1 *Salk.* 136.

Hildebrand, who was Pope in the reign of King William the Conqueror, was the first that opposed this way of making Bishops here; and for that purpose he called a council of one hundred and ten Bishops, and excommunicated not only the Emperor Henry IV., but also all prelates whatsoever that received investiture at the hands of the Emperor, or of any layman, by the delivery of the ring and staff. *Ayl. Parerg.* 126.

But notwithstanding that excommunication, Lanfrank was made Archbishop of Canterbury at the same time, and by the same means, according to Malmesbury; but the Saxon annals in the library of Corpus Christi College, Cambridge, are, that he was chosen by the senior monks of that church, together with the laity and clergy of England, in the king's great council. Nevertheless, Anselm did not scruple to accept the archbishopric by delivery of the ring and staff, at the hands of William Rufus; though never chosen by the monks of Canterbury. And this was the man, who afterwards contested this matter with King Henry I., in a most extraordinary manner. For that King being forbidden by the Pope to dispose of bishoprics as his predecessors had done by delivery of the ring and staff, and he not regarding that prohibition, but insisting on his prerogative, the Archbishop refused to consecrate those Bishops whom the King had appointed. At which the King was so much incensed, that he commanded the Archbishop to obey the ancient customs of the kings his predecessors, under pain of being banished the kingdom. This contest grew so high, that the Pope sent two Bishops to acquaint the King, that he would connive at this matter, so long as he acted the part of a good prince in other

things. Whereupon the King commanded the Archbishop to do homage, and to consecrate those Bishops whom the King had made; but this being only a feigned message, to keep fair with the King, and the Archbishop having received a private letter to the contrary, the Archbishop still disobeyed the King. And at length the King was forced to yield up the point, reserving only the ceremony of homage to himself from the Bishops, in respect of temporalities. And King John afterwards, after several contests, by his charter, acknowledging the custom and right of the crown in former times, yet granted by common consent of the barons, that the Bishops should be elligible by the chapter; which was after confirmed by several acts of parliament. Which election by the chapter was to be a free election, but founded upon the King's *conge d' elire;* and afterwards to have the royal assent; and the newly-elected Bishop was not to have his temporalities restored, until he had sworn allegiance to the King; but it was agreed, that confirmation and consecration should be in the power of the Pope; by which means he gained in effect the disposal of all the bishoprics in England. 1 *Inst.* 134. *Gibs.* 104. 3 *Salk.* 71.

But neither was he content with this power only of confirmation and consecration, but would oftentimes collate to the bishoprics himself: whereupon by the statute of the 26th Edward III. st. 6, it was enacted as followeth: viz. The free elections of Archbishops, Bishops, and all other dignities and benefices elective in England, shall hold from henceforth in the manner as they were granted by the King's progenitors, and the ancestors of other lords, founders of the said dignities and other benefices. And in case that reservation, collation, or provision be made by the court of Rome, of any archbishopric, bishopric, dignity or other benefice, in disturbance of the free elections aforesaid; the King shall have for that time the collations to the archbishoprics and other dignities elective which be of his advowry; such as his progenitors had before that free election was granted; since that the election was first granted by the King's progenitors upon a certain form and condition, as to demand license of the King to choose, and after the election to have his royal assent, and not in other manner; which

conditions not kept, the thing ought by reason to resort to its first nature. S. 3.

Afterwards, by the 25th Henry VIII. c. 20, all Papal jurisdiction whatsoever in this matter was entirely taken away: by which it is enacted—That no person shall be presented and nominated to the Bishop of Rome, otherwise called the Pope, or to the see of Rome, for the office of an Archbishop or Bishop; but the same shall utterly cease, and be no longer used within this realm. S. 3.

And the manner and order as well of the election of Archbishops and Bishops, as of the confirmation of the election, and consecration, is clearly enacted and expressed by that statute. Afterwards by the statute of the 1st Edward VI. c. 2, all bishoprics were made donative again, as formerly they had been. And it has been supposed by some, that the principal intent of this act was, to make deans and chapters less necessary; and thereby to prepare the way for a dissolution of them. *Gibs.* 113.

But this statute was afterwards repealed, and the matter was brought back again, and still rests upon the statute of the 25 Henry VIII. c. 20. When a Bishop dies or is translated, the dean and chapter certify the Queen thereof in chancery, and pray leave of the Queen to make election. Thereupon the sovereign grants a license to them under the great seal, to elect the person, whom by her letters missive she has appointed; and they are to chuse no other. Within twenty-six days after the receipt of this license they are to proceed to election, which is done after this manner: the dean and chapter having made their election, must certify it under their common seal to the Queen, and to the Archbishop of the province, and to the Bishop elected; then the Queen gives her royal assent, under the great seal, directed to the Archbishop, commanding him to confirm and consecrate the Bishop thus elected. The Archbishop subscribes it thus, viz: *Fiat Confirmatio*, and grants a commission to his vicar-general, to perform all acts requisite to that purpose. Upon this the vicar-general issues forth a citation to summon all persons, who oppose this election, to appear, &c., which citation is affixed by an officer of the arches, on the door of Bow-church, and he makes three proclamations there for the opposers, &c. to appear. After this the same

officer certifies, what he has done to the vicar-general; and no person appearing, &c. at the time and place appointed, &c., the proctor for the dean and chapter exhibits the royal assent, and the commission of the Archbishop directed to his vicar-general, which are both read, and then accepted by him. Afterwards the proctor exhibits his proxy from the dean and chapter, and presents the newly elected Bishop to the vicar-general, returns the citation, and desires that three proclamations may be made for the opposers to appear; which being done, and none appearing, he desires that they may proceed to confirmation, *In pœnam contumaciæ;* and this is subscribed by the vicar-general in a schedule, and decreed by him accordingly. Then the proctor exhibits a summary petition, setting forth the whole process of election; in which it is desired that a certain time may be assigned to him to prove it, and this is likewise desired by the vicar-general. Then he exhibits the assent of the Queen and Archbishop once more, and that certificate which he returned to the vicar-general, and of the affixing the citation on the door of Bow-church, and desires a time may be appointed for the final sentence, which is also decreed. Then three proclamations are again made for the opposers to appear, but none coming they are pronounced *contumaces;* and it is then decreed to proceed to sentence, and this is in another schedule read and subscribed by the vicar-general. Then the Bishop elect takes the oaths of supremacy, canonical obedience, and that against simony, and then the dean of the arches reads and subscribes the sentence. The dean and chapter are to certify this election in twelve days after the delivery of the letters missive, or they incur a premunire. And if they refuse to elect, then the Queen may nominate a person by her letters patents. So that to the making a Bishop these things are requisite, viz: election, confirmation, consecration, and investiture. Upon election the person is only a Bishop *Nomine*, and not *In re*, for he has no power of jurisdiction before consecration. In the time of the Saxons, all Bishops and Abbots sat in state councils, by reason of their office, as they were spiritual persons, and not upon account of any tenures; but after the conquest the Abbots sat there by virtue of their tenures, and the Bishops in a double capacity, as Bishops,

and likewise as barons by tenure; and this appears, Anno 11 Henry II. when Archbishop Beckett was condemned in parliament, for there was a dispute who should pronounce the sentence, whether a Bishop, or a temporal lord; those who would have a Bishop do it, alleged that they were ecclesiastical persons, and that it was one of their own order who was condemned, and so insisted that one of them ought to do it; but the Bishop replied, that this was not a spiritual but a secular judgment; and that they did not sit there merely as Bishops, but as barons; and told the house of peers, *Nos Barones vos Barones, pares hic sumus.* And in the very year before, viz: Anno 10 Hen. II. it was declared by the constitutions of Clarendon, that Bishops, and all other persons who hold of the King *In Capite,* have their possessions of him *Sicut Baroniam, et sicut cæteri Barones debent interesse judiciis Curiæ Regis,* &c. And they ought to sit there likewise as Bishops; that is, not as mere spiritual persons, vested with a power only to ordain and confirm, &c. but as they are the governors of the Church; and it is for this reason, that in the vacancy of a bishopric, the guardian of the spiritualities is summoned to the parliament in the room of the Bishop; and the new Bishops of Bristol, Chester, Gloucester, Oxford, and Peterborough, which were made by Henry VIII. have no baronies, and yet they sit there as Bishops of those sees by the King's writ. The same is to be said of Ripon.

Blasphemy, is the offence of attributing to the Almighty anything unbecoming His Godhead; by derogating from his attributes; by attributing that to the creature which is due to God alone.

Body. The Church is called a body. (Rom. xii. 5. 1 Cor. x. 17. 1 Cor. xii. 13. Ephes. iv. 4. Col. iii. 15.) Like every other body, society, or corporation, it has a prescribed form of admission, Baptism; a constant badge of membership, the Eucharist; peculiar duties, (Repentance, Faith, Obedience;) peculiar privileges, (forgiveness of sins, present grace, and future glory,) regularly constituted officers, (Bishops, Priests, and Deacons.)

Bohemian Brethren. A sect which sprung up in Bohemia in the year 1467. In 1503 they were accused by the Catholics to King Ladislaus II. who published an edict against them, forbidding them to hold any meetings, either privately or publicly. When Luther declared himself against the Church of Rome, the Bohemian brethren endeavoured to join his party. At first, that reformer showed a great aversion to them; but, the Bohemians sending their deputies to him in 1535, with a full account of their doctrines, he acknowledged that they were a society of Christians whose doctrine came nearest to the purity of the Gospel. This sect published another confession of faith in 1535, in which they renounced anabaptism, which they at first professed; upon which an union was concluded with the Lutherans, and afterwards with the Zuinglians, whose opinions from thenceforth they continued to follow.

Bowing at the Name of Jesus. It is enjoined by the eighteenth Canon of the Constitutions of the Church of England, that "When in time of divine service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed; testifying by these outward ceremonies and gestures, their inward humility, Christian resolution, and due acknowledgment that the Lord Jesus Christ, the true eternal Son of God, is the only Saviour of the world, in whom alone all the mercies, graces, and promises of God to mankind, for this life, and the life to come, are fully and wholly comprised." We do not bow when our Lord is spoken of as Christ: for when we speak of him as the Christ we speak of his office, the Anointed, the Prophet, Priest, and King of our race, which implies his divine nature. But Jesus is the name of his humanity, the name he was known by, as man: whenever, therefore, we pronounce that name, we bow, to signify that He who for our sakes became man, is also God. It is curious to observe the superstitious obstinacy (for it is difficult to give it any other name) with which many well meaning persons refuse their compliance with this scriptural direction of our Church. There are many who decently bow when this holy name occurs in the Creed, but think it rank Popery to make their obeisance when it

occurs in the Lessons and other portions of Divine Service.

Bowing to the Altar. A reverend custom still practised at Windsor Chapel, in College Chapels and Cathedrals, of which the synod of 1640 said, "We heartily commend it to all good and well-affected people that they be ready to tender to the Lord their reverence and obeisance, both at their coming in and going out of church, according to the most ancient custom of the primitive church in the purest times." "In the practice or omission of this rite, we desire that the rule of charity prescribed by the Apostle may be observed, which is, that they which use this rite despise not those who use it not, and they who use it not, condemn not them who use it."

Brandenburg, Confession of. A formulary or confession of faith, drawn up in the city of Brandenburg by order of the elector, with a view to reconcile the tenets of Luther with those of Calvin, and to put an end to the disputes occasioned by the confession of Augsburg.

Brawling. The act of quarrelling. If any person shall, by words only, quarrel, chide, or brawl in any church or churchyard; it shall be lawful unto the Ordinary of the place, where the same offence shall be done, and proved by two lawful witnesses, to suspend every person so offending; if he be a layman, from the entrance of the church; and if he be a clerk, from the ministration of his office, for so long time as the said Ordinary shall think meet according to the fault. 5 and 6 Ed VI. c. 4. s. 1.

Breviary. The book containing the daily service of the Church of Rome. It was composed about the 11th century, from various offices more or less ancient. It is divided much in the same manner as the missal, as to its parts. The Psalms are so distributed, that in the weekly office (if the festivals of saints did not interfere) the whole Psalter would be gone over, though several psalms, viz: the 118th (alias 119th,) &c. are said every day. On the festivals of saints, suitable psalms are adopted. The lessons are taken partly out of the Old and New Testament, and partly out of the Acts of the Saints and writings of the holy Fathers. The Lord's Prayer, the Ave Maria, Hail Mary, or Angelical Salutation, the Apostles' Creed, and the *Confiteor*, are frequently said. This last is a

prayer by which they acknowledge themselves sinners; beg pardon of GOD; and the intercession, in their behalf, of the angels, of the saints, and of their brethren upon earth. No prayers are more frequently in the mouth of Roman Catholics than these four; to which we may add the Doxology, repeated in the office at the end of every psalm, and in other places. In every canonical hour a hymn is also said, composed by Prudentius or some other ancient Father. The Roman Breviary contains also a small office in honour of the Blessed Virgin, and likewise what is called the office of the dead. We there find besides, the penitential and the gradual psalms, as they are called, together with the Litanies of the Saints, and of the Virgin Mary of Loretto.

BRIEFS. Letters patent, giving license for a public collection in churches. Briefs are now disused.

BROWNISTS. A sect that arose among the puritans towards the close of the sixteenth century; so named from their leader, Robert Brown. Their tenets were those which are now held by the Independents, of whom he may be regarded as the founder.

BULL, means a brief or mandate of the Pope or Bishop of Rome; so called from the seal of lead, or sometimes of gold, affixed to it.

BURIAL. The primitive Christians in the first centuries used to bury their dead in the places used also by the Heathen, in caves or vaults by the way side, or in fields out of their cities. Only, as the heathen used to burn the bodies of the dead and collect the ashes in urns, the Christians thought this to be a barbarity and insult, to destroy a body appointed to a glorious resurrection. They therefore restored the older and better practice of laying the remains decently in the earth. Their persecutors, knowing their feelings on this subject, often endeavoured to prevent them from burying their dead, by burning the bodies of their martyrs, as they did that of Polycarp, Bishop of Smyrna: and throwing their ashes into rivers, as they did those of the martyrs of Lyons and Vienne in France, A. D. 177. And whereas the Heathen seemed to think it unlucky and of evil omen to perform their funerals by day, carrying out their dead after nightfall and by torchlight; the Christians used to follow their

deceased friends to the grave in the light of the sun, with a large attendance of people walking in procession, sometimes carrying candles in token of joy and thanksgiving, and chanting psalms. It was also the custom, before they went to the grave, to assemble in the church, where the body was laid, and a funeral sermon was sometimes preached. The Holy Communion was administered on these occasions to the friends of the deceased; for which a service, with an appropriate collect, epistle, and gospel, was set forth in our own Church in the reign of Queen Elizabeth, A. D. 1560. For the origin of Cemeteries or Church-yards, as places of burial, see under those words. The office for the burial of the dead used by the English Church corresponds in all respects with the offices of the primitive Church, particularly as regards the psalms, the anthem, "man that is born of a woman," &c. and the portions of Scripture appointed to be read.

No person can be buried in the church, or in any part of it, without the consent of the incumbent; to whom alone the common law has given this privilege, because the soil and freehold of the church is only in the parson, and none other. *Cro. Jac.* 367. But upon the like ground of freehold, the common law has one exception to the necessity of the leave of the parson: namely, where a burying place within the church is prescribed for as belonging to a manor house. *Gibs.* 453. By the common law of England, any person may be buried in the church yard of the parish where he dies, without paying anything for breaking the soil. *Degge's Parson's Counsellor, Part* 1. *c.* 12; unless a fee is payable by prescription, or immemorial usage. But ordinarily it seems, Dr. Burn observes, 1 *Ecc. Law,* 258, that a person may not be buried in the church yard of another parish than that wherein he died, at least without the consent of the parishioners or churchwardens, whose parochial right of burial is invaded thereby: and perhaps also of the incumbent, whose soil is broken. The same author however says, that where a person dies on his journey, or otherwise, out of the parish, or where there is a family vault or burial place in the church, or chancel, or aisle of such other parish, it may be otherwise. Burial cannot be legally refused to dead bodies on account of debt, even although the debtor was

confined in prison at the time of his death. *Lindw.* 278. By Can. 68. If the minister refuse to bury any corpse, except (by the rubric in the Book of Common Prayer) the party deceased were denounced excommunicate by the greater excommunication, for some grievous and notorious crime, and no man be able to testify his repentance; he shall be suspended by the Bishop from his ministry for the space of three months.

Can. 68. No minister shall refuse or delay, to bury any corpse that is brought to the church or church yard (convenient warning being given him thereof before) in such manner and form as is prescribed in the Book of Common Prayer. And if he shall refuse so to do, except the party deceased were denounced excommunicated, *majori excommunicatione,* for some grievous and notorious crime, and no man able to testify of his repentance; he shall be suspended by the Bishop of the diocese from his ministry, by the space of three months. But by the rubric before the office for burial of the dead, the said office likewise shall not be used for any that die unbaptized, or that have laid violent hands upon themselves. The proper judges, whether persons who died by their own hands were out of their senses are, doubtless, the coroner's jury. The minister of the parish has no authority to be present at viewing the body, or to summon or examine witnesses. And therefore he is neither entitled, nor able to judge in the affair; but may well acquiesce in the public determination without making any private inquiry. Indeed, were he to make one, the opinion which he might form from thence, could usually be grounded only on common discourse and bare assertion. And it cannot be justifiable to act upon these in contradiction to the decision of a jury after hearing witnesses upon oath. And though there may be reason to suppose, that the coroner's jury are frequently favourable in their judgment, in consideration of the circumstances of the deceased's family with respect to the forfeiture; and their verdict is in its own nature traversable: yet the burial may not be delayed, until that matter upon trial shall finally be determined. But on acquittal of the crime of self-murder by the coroner's jury, the body in that case not being demanded by the law, it seems that the

clergyman may and ought to admit that body to christian burial. The priests and clerks meeting the corpse at the entrance of the church yard, and going before it either into the church, or towards the grave, shall say as is there appointed. By which it seems to be discretionary in the minister, whether the corpse shall be carried into the church or not. And there may be good reason for this, especially in cases of infection. Can. 67. After the party's death, there shall be rung no more but one short peal, and one before the burial, and one other after the burial. The carcase that is buried belongs to no one; but is subject to ecclesiastical cognizance, if abused or removed. 3 *Inst.* 203. And a corpse once buried, cannot be taken up, or removed, without license from the Ordinary, *Gibs.* 454. if it is to be buried in another place, or the like; but in the case of a violent death, the coroner may take up the body for his inspection, if it is interred before he comes to view it. There has been much litigation recently on the subject of refusing the burial of a Churchman to those who have in their life-time gloried in their separation from the Communion of saints on earth. It would be premature to anticipate the decision of the highest tribunal in the land upon this point: but we cannot help remarking that it is odd that those who love to live the life of Dissenters, and to die the death of Seceders, should pertinaciously seek the burial of a Churchman.

CABBALA. A Hebrew word, signifying tradition; it is used for a mysterious kind of science pretended to have been delivered by revelation to the ancient Jews, and transmitted by oral tradition to those of our times; serving for interpretation of the books both of nature and Scripture.

CABBALISTS. The Jewish doctors who profess the study of the cabbala. They study principally the combination of particular words, letters, and numbers; and by this, they say, they see clearly into the sense of Scripture. In their opinion, there is not a word, letter, number, or accent in the law, without some mystery in it; and they even pretend to discover what is future by this vain study.

CALENDAR. The word Calendar is derived from *Calendæ*, the first day of the Roman month. Our Calendar consists of several columns. The first shews the days of the month in their numerical order; the second contains the letters of the alphabet affixed to the days of the week; the third, as printed in the larger Common Prayer Books, has the calends, nones, and ides which was the method of computation used by the old Romans and primitive Christians, and is still useful to those who read ecclesiastical history. The intermediate column, namely, the fourth, contains the holydays observed or respected by the Church of England. The remaining four columns contain the different chapters of the Bible and Apocrypha which the Church appoints to be read daily in Church, as the First and Second Lessons at Morning and Evening Prayer; and when persons cannot attend to hear them read in Church, they will do wisely to consider them as in a spiritual sense "the daily bread," which GOD through his Church provides for them. *See Lessons.*

CALVINISTS. Those who interpret Scripture according to the tradition derived from John Calvin, who was born at Nogen, in Piccardy, A.D. 1509, and afterwards settled at Geneva. He established a system both of doctrine and of discipline peculiarly his own.

CAMERONIANS. Certain Presbyterian Dissenters in Scotland, called from their founder Richard Cameron.

CANDLEMAS DAY. A name formerly given to the festival of the Purification of the Virgin Mary, observed in our Church February 2. In the ancient Church, this day was remarkable for the number of lighted candles, which were borne about in processions, and placed in churches, in memory of HIM who came to be "a light to lighten the Gentiles, and the glory of his people Israel." From this custom the name is supposed to be derived.

CANON. The Laws of the Church are called Canons, the word Canon being derived from a Greek word which signifies a rule or measure. Since the Church is a society of Christians, and since every society must have authority to prescribe rules and laws for the government of their own members, it must necessarily follow that the Church has this power; for otherwise there would be

great disorder amongst Christians. This power was exercised in the Church before the empire became Christian, as appears by those ancient Canons made before that time, and which are mentioned in the writings of the Fathers, who lived in the primitive times. This appears likewise by the Apostolical Canons, which are of great antiquity, though not made by the Apostles themselves, as the name imports; it appears likewise by other councils, which were held in the second century, and by the Canons which were made in those councils, which were not directory alone, but were binding, and to be observed by the clergy, under the penalty of deprivation; and by the laity, under the pain of excommunication: and lastly, this appears by the constant practice and usage of the Church to this very time; so that under this title we will mention—1. Foreign Canons. 2. Such as have been received here. 3. The power of making new Canons. As to the first, Constantine the Great, the first Emperor, who gave Christians some respite from persecution, caused general councils, and national and provincial synods to be assembled in his dominions; where, amongst other things, rules were made for the government of the Church, which were called Canons; the substance whereof was at first collected out of the Scriptures, or the ancient writings of the Fathers. We will not trouble the reader with a long history of provincial constitutions, synodals, glossaries, sentences of Popes, summaries, and rescripts, with which the Canon Law has by degrees been compiled since the days of that Emperor; it is sufficient to shew, that these things were collected in three volumes, by Ivo, Bishop of Chartres, about the 14th year of our King Henry the First, which are commonly called the Decrees: and these were corrected about thirty-five years afterwards, by Gratian, a Benedictine monk, and are now the most ancient volumes of the ecclesiastical law. These decrees were not at first standing rules to bind the people in general, but were only made for the government of the clergy. In a short time afterwards attempts were made by the Papal authority to draw the laity to obey these decrees; and this was done, as some authors tell us, by proposing certain rules to them for fasting-days, which were called

by the mild and gentle name of Rogations, and not Canons; and the laity by these means, complied to obey them, not as imposed on them strictly to be observed as laws, but *Rogando, by asking,* their compliance to them. But all the ecclesiastical laws of England were not derived from Rome; for though some foreign Canons were received here before the Conquest, yet the Saxon Kings, after they were converted from Paganism, did, by the advice of their clergy within this realm, make several ordinances for the government of the Church; and after the Conquest several provincial synods were held here, in which constitutions were made, which are part of our ecclesiastical laws at this time. These decrees, corrected by Gratian, were published in England in the reign of King Stephen; and the reason of the publication at that time might be to decide the quarrel between Theobald, Archbishop of Canterbury, and Henry, Bishop of Winton, the King's brother, who being made a Legate, the Archbishop looked upon it as a diminution of his power, and an encroachment upon that privilege which he had as *Legatus natus.* These decrees were received by the Clergy of the Western Church, but never by those of the East, which is the reason why their priests might marry; which those of the West did not, because they were prohibited by these decrees.

The next, in order of time, were the Decretals, which are Canonical Epistles written by Popes alone, or assisted by some Cardinals, to determine any controversy, and of those there are likewise three volumes. These Decretals were obligatory on all the laity, as well as on the Clergy, not only in spiritual affairs, but in civil, and in their temporal estates: as for instance, that no layman should present to a benefice, nor marry within the prohibited degrees; that children born before marriage should, by a subsequent marriage of their parents, become legitimate, and capable to inherit their estates; and that all clerks should be exempt from secular power, &c. The first volume of these decretals was compiled by Raimundus Barcinius, who was chaplain to Pope Gregory IX. and published by him about the 14th year of our King Henry III. A.D. 1226, this was appointed to be read in all schools, and was to be taken for law in all eccle-

siastical courts. About sixty years afterwards, Simon, a monk of Walden, began to read these laws in the University of Cambridge, and the next year in Oxford. The second volume was collected and arranged by Pope Boniface VIII. and published about the 27th year of our King Edward I. A.D. 1298. The third volume was collected by Pope Clement V. and published in the Council of Vienna, and likewise here, 2 Edward II. A.D. 1308, and from him were called Clementines. These Decretals were never received here, or any where else, but only in the Pope's dominions, which are therefore called by Canonists *Patriæ obedientiæ*, as particularly the Canon concerning the investiture of Bishops by a lay hand. John Andreas, a famous Canonist in the fourteenth century, wrote a Commentary on these Decretals, which he entitled *Novellæ*, from a very beautiful daughter he had of that name, whom he bred a scholar; and the father being a professor of the law at Bologna, had instructed his daughter so well in it, that she assisted him in reading lectures to his scholars, and therefore to perpetuate her memory, he gave that book the title of *Novellæ* from her name.

About the tenth year of the said King Edward II. Pope John XXII. published his extravagants. But as to us here in England; even at that time when the papal authority was at the highest, none of these foreign canons, or any new canons, made at any national or provincial synod here, had any manner of force, if they were against the prerogative of the king, or the laws of the land. It is true, that every Christian nation where the Pope's supremacy was acknowledged, sent some Bishops, Abbots, or Priors, to those foreign councils, and generally four were sent out of England; and it was by those means, together with the allowance of the civil power, that some canons made there were received here, but such as were against the laws were totally rejected.

But some of these foreign canons were received here, and obtained the force of laws, by the general approbation of the king and people, (though it may be difficult to know what these canons are) and it was upon this pretence that the Pope claimed an ecclesiastical jurisdiction here, independent of the king, and sent his legates hither,

with commissions, to determine causes according to those canons, which were now compiled into several volumes, and called *jus canonicum;* and these were not only enjoined to be obeyed as laws, but publicly to be read and expounded in all schools and universities, as the civil law was read and expounded there; and this was to be under pain of excommunication to those who neglected. This created quarrels between kings, and several archbishops and other prelates, who adhered to those papal usurpations. For such foreign canons which were received here, never had any force from any papal legatine, or provincial constitutions, but from the acceptance and usage of the Church of England: for the Bishops who were sent from hence to assist in foreign councils, consented to the canons made there; yet that did not bind the Church of England till allowed by the king and people, as I have already observed. However, when a canon is thus received upon an ancient practice and general consent of the people, in such case it is part of the law of the land.

Besides these foreign canons, there were several laws and constitutions made here, for the government of the Church, all which are now in force; but had not been so without the assent and confirmation of the kings of England. For even from William the First, to the time of the Reformation, no canons or constitutions made in any synods here were suffered to be executed if they had not the royal assent. And this was the common usage and practice here, when the papal usurpation was most exalted; for if at any time the ecclesiastical courts did by their sentences endeavour to enforce obedience to such canons, the courts, at common law, upon complaint made, would grant prohibitions. So that the statute of submission, which was afterwards made An. 25, Hen. VIII. seems to be declarative of the common law, that the clergy could not *De jure*, and by their own authority, without the king's assent, enact or execute any canons. These canons were all collected and explained by Lyndwood, Dean of the Arches, in the reign of Henry VI. and by him reduced under this method.

1. The canons of Stephen Langton, Cardinal and Archbishop of Canterbury, made at a council held at Oxford, Anno 6 Henry III.

2. The canons of Cardinal Otho, the Pope's legate, who held a general council in St. Paul's Church, anno 21 Henry III. which from him were called the constitutions of Otho; upon which John de Athon, one of the canons of Lincoln, wrote a comment.

3. The canons of Boniface of Savoy, Archbishop of Canterbury, anno 45 Henry III. which were all usurpations upon the common law, as concerning the boundaries of parishes, the right of patronage, and against trials of the right of tithes in the King's courts, against writs of prohibition, &c. And though he threatened the judges with excommunication (of which some were then clergymen) if they disobeyed the canons, yet they proceeded in these matters, according to the laws of the realm; and kept the ecclesiastical courts within their proper jurisdiction. But this occasioned a variance between the spiritual and temporal Lords, and thereupon the clergy, 31 Henry III., exhibited several articles of their grievances to the Parliament, which they called *Articuli Cleri;* the articles themselves are lost, but some of the answers to them are extant, by which it appears that none of those canons made by Boniface were confirmed.

4. The canons of Cardinal Ottobon, the Pope's legate, who held a synod at St. Paul's, anno 53 Henry III. in which he confirmed those canons made by his predecessor Otho, and published some new ones; and by his legatine authority commanded that they should be obeyed: upon these canons, likewise, John de Athon wrote another comment.

5. The canons of Archbishop Peckham, made at a synod held at Reading, anno 1279, 7 Edward I.

6. The canons of the same Archbishop, made at a synod held at Lambeth, two years afterwards.

7. The canons of Archbishop Winchelsea, made anno 34 Edward I.

8. The canons of Archbishop Reynolds, at a synod held at Oxford, anno 1322, 16 Edward II.

2. The canons of Symon Mepham, Archbishop of Canterbury, made anno 1328, 3 Edward III.

10. Of Archbishop Stratford.

11. Of Archbishop Symon Islip, made 1362, 37 Edward III.

12. Of Symon Sudbury, Archbishop of Canterbury, made anno 1378, 2 Richard II.

13. Of Archbishop Arundel, made at a synod at Oxford, anno 1403, 10 Henry IV.

14. Of Archbishop Chicheley, anno 1415, 3 Henry V.

15. Of Edmond and Richard, Archbishops of Canterbury, who immediately succeeded the aforesaid Stephen Langton.

But these canons were soon after the Reformation intended likewise to be reformed by Archbishop Cranmer, and some other commissioners appointed for that purpose by Henry VIII. and Edward VI. The work was finished, but the king dying before it was confirmed, it so remains to this day. The book is called *Reformatio Legum Ecclesiasticarum ex Authoritate Regis*, Henry VIII. *inchoatâ et per* Edward VI. *provectâ;* it was put into elegant Latin by Dr. Haddon, who was then University orator of Cambridge, assisted by Sir John Cheek, who was tutor to Edward VI. The above canons, made by our Church before the Reformation are, of course, binding on our Church now, and are acted upon in the ecclesiastical courts, except where they are superseded by subsequent canons, or by the provisions of an act of parliament.

The next thing to be considered is, the authority of making canons at this day; and this is grounded upon the statute 25 Henry VIII. commonly called the act of submission of the clergy, by which they acknowledged that the convocation had been always assembled by the king's writ; and they promised in *verbo Sacerdotis*, not to attempt, claim, or put in use, or enact, promulge, or execute any new canons in convocation, without the king's assent or license. Then follows this enacting clause, viz. That they shall not attempt, allege, or claim, or put in use any constitutions or canons without the king's assent; and so far this act is declarative of what the law was before. But the clause before mentioned extends to such canons which were then made both beyond sea and here, viz. to foreign canons, that they should not be executed here till received by the king and people as the laws of of the land, and to canons made here which were contrary to the prerogative, or to the laws and customs of the realm. This

appears by the proviso, that no canons shall be made, or put in execution within this realm, which shall be contrary to the prerogative or laws. But the next are negative words, which relate wholly to making new canons, *viz.* nor make, promulge, or execute any such canons without the king's assent. These words limit the clergy in point of jurisdiction, viz. that they shall not make any new canons but in convocation; and they cannot meet there without the king's writ; and when they are met and make new canons, they cannot put them in execution without a confirmation under the great seal. Some years after this statute the clergy proceeded to act in convocation, without any commission from Henry VIII. But the canons which they made were confirmed by that king, and some of his successors, as particularly the injunctions published anno 28 Henry VIII. for the abolishing supertitious holydays; those for preaching against the use of images, relics, and pilgrimages; those for repeating the Creed, the LORD's Prayer, and Ten Commandments in the English tongue. Sometimes that king proceeded by the advice of his Bishops out of convocation, as about the injunctions published anno 30 Henry VIII. for admitting none to preach but such who were licensed; those for keeping a register of births, weddings, and burials; for the abolishing the anniversary of Thomas Becket. The like may be said of those injunctions published anno 2 Edward VI. prohibiting carrying candles on Candlemas-Day, and ashes in Lent, and palms on Palm-Sunday. Queen Elizabeth, in the second year of her reign, published several injunctions by the advice of her Bishops. And two years afterwards she published a book of orders without the confirmation of her parliament. When she was settled in her government all Church affairs were debated in convocations authorized by her power; and several canons were made in her reign, and confirmed by her letters patent; but because she did not bind her heirs and successors to the observance of them, those canons expired with that queen. The old canons were still in force in all those reigns above mentioned. But anno 1 James, A. D. 1603, the clergy being lawfully assembled in convocation, the king gave them leave by his letters patent to treat, consult, and agree on canons, which

they did and presented them to him, who gave his royal assent; and by other letters patent did for himself, his heirs and successors, ratified and confirmed the same. These canons thus established were not then invented, but were collected out of ordinances which lay dispersed in several injunctions published in those former reigns, and out of canons and other religious customs which were made and used in those days; and being thus confirmed are the laws of the land, and by the same authority as any other part of the law; for being authorized by the king's commission according to the form of the statute 25 Henry VIII. they are warranted by act of parliament; and such canons made and confirmed, shall bind in ecclesiastical matters as much as any statute. An act of parliament may abrogate any canon, unless it consists in enjoining some moral duty; but a canon not confirmed by an act of parliament cannot alter any other law. It is agreed that canons made in convocation, and confirmed by letters patent, bind in all ecclesiastical affairs; that no canons in England are absolutely confirmed by parliament, yet they are part of the laws of the land, for the government of the Church, and in such case bind the laity as well as the clergy; that though such canons cannot alter the common law, statutes, or queen's prerogative, yet they may alter other canons, otherwise the convocation could not make new canons. All that is required in making such canons, is, that the clergy confine themselves to Church affairs, and not to meddle with things which are settled by the common law. But though no canons are absolutely confirmed by act of parliament, yet those which are neither contrary to the laws of the land, nor to the king's prerogative, and which are confirmed by him, are made good and allowed to be so by the statute 25 Henry VIII. Thus a schoolmaster was sued in the ecclesiastical court for keeping school without leave of the ordinary, contrary to the canon, and a motion for a prohibition being made it was denied; for though the act of Uniformity gives a penalty of £5 in such case, to be recovered by bill, &c. yet that does not take away the ecclesiastical jurisdiction, where they proceed on the canons, which are neither contrary to the law, nor encroach on the king's prerogative, 2 *Lev.* 222. And as to the

matter of those canons, that which tends to promote the honour of GOD and service of religion must necessarily bind our consciences. (See Canon 75.) And such are those which enjoy the sober conversation of ministers, prohibiting their frequenting taverns, playing at dice, cards or tables: this was anciently prohibited by the Apostolical canons, and in the old articles of visitation here, and in several diocesan synods. Such are those canons which relate to the duties of ministers in praying, preaching, administering the sacraments, and visiting the sick; all these are obligatory in point of conscience.

We will conclude this article with the canons made in 1640, though they are not in force, and the reason is as follows:—In the year 1639 a parliamentary writ was directed to the Bishops, to summon their clergy to parliament, *ad consentiendum, &c*, and the convocation writ to the Archbishops, *ad stractand, et consentiend.* The parliament met on the 13th of April, 1640, and was dissolved on the 15th of May following. Now, though the convocation sitting by virtue of the first writ directed to the Bishops, must fall upon the dissolution of that parliament, yet the lawyers held that they might still continue sitting by virtue of the king's writ to the Archbishops; for being called by that writ, under the great seal, they might sit till dissolved by the like authority. But this being a nice point, a commission was granted about a week after the dissolution of the parliament, for the convocation to sit; which commission the king sent to them by Sir Harry Vane, his principal Secretary of State, and by virtue thereof they were turned into a provincial synod; but the chief of the clergy then assembled, desired the king to consult all the Judges of England in this matter, which was done: and upon debating it in the presence of his council, they asserted under their hands, the power of the convocation in making canons: thereupon they sat a whole month, and composed a book of canons which were approved by the king, by the advice of his privy council, and confirmed under the broad seal. They likewise gave subsidies to carry on the war against the Scots, which was called *Bellum Episcopale*, and they enjoined the taking an oath, which Clarendon tells us they could not do; and that they did many other things which might

have been questioned in the best of times, and therefore were sure to be condemned in the worst. The objection against the canons was, that they were not made pursuant to the statute 25 Henry VIII. before mentioned, because they were made in a convocation, sitting by the king's writ to the Archbishops, after the parliament was dissolved, though there is nothing in the statute which relates to their sitting in time of parliament only; yet that being the time for the convocation to sit, the making these canons at any other time was imputed to the Bishops as a fault, and to move the people against their whole order, which was afterwards abrogated in those tumultuous times which followed. Therefore, after the restoration, &c. an act was made to restore them likewise to their ordinary jurisdiction, in which act there was a proviso that it should not confirm those canons made in the year 1640, which clause or proviso makes the king's confirmation void. And thus the ecclesiastical laws were left as they were before the year 1639. From hence we may conclude, that canons should be made in a convocation, the parliament sitting; that being so made they are to be confirmed by the queen; and that without such confirmation they do not bind the laity, much less any order or rule made by a Bishop alone, where there is neither custom or canon for it. As for instance, the ordinary commanded that a woman coming to be churched should be in a veil, and kneel at her entrance into the church, and pray towards the East; this was held to be void, because the Bishop had not power to impose such new ceremonies, where there was neither custom or canon to warrant them.

Canon. From the same Greek word alluded to in the preceding article, which also signifies the roll or catalogue of the church, wherein the names of the ecclesiastics were registered, the Clergy were also denominated Canonici, or Canons. Many of these resided with their respective Bishops, in buildings contiguous to their cathedrals, which were frequently denominated, in the incorrect language of the times, Monasteries. These Clergy were employed in the celebration of the Divine offices or service, and in the education of such youth as were designed for the choir. But some canons having assembled in convents, and subjected themselves to cer-

tain rules framed by Augustine for the government of such societies, obtained the name of *regular canons*, while the rest of the Clergy were distinguished by the epithet of *secular*.

CANONRY. The office held by a Canon. The fellowships of the Collegiate Church in Manchester have been recently erected into canonries; and the warden of former times is now called dean.

CANON OF SCRIPTURE. The Books of Holy Scripture as received by the Church: who being the "witness and keeper of Holy Writ," had authority to decide what is and what is not inspired.

CANONICAL. That which is done in accordance with the Canons of the Church. Hence it is easy to understand what is meant by Canonical Hours, Canonical Obedience, &c.

CANONIZATION. A ceremony in the Romish Church, by which persons deceased are ranked in the catalogue of saints. It succeeds beatification. When a person is to be canonized, the Pope holds four consistories. In the first, he causes the petition of those, who request the canonization, to be examined by three auditors of the rota, and directs the Cardinals to revise all the necessary instruments. In the second, the Cardinals report the matter to his holiness. In the third, which is held in public, the Cardinals pay their adoration to the Pope; and an advocate makes a pompous oration, in praise of the person who is to be created a saint. This advocate expatiates at large on the miracles which the person has wrought, and even pretends to know from what motives he acted. In the fourth consistory the Pope, having summoned together all the cardinals and prelates, orders the report concerning the deceased to be read, and then takes their votes, whether he is to be canonized or not. On the day of canonization the church of St, Peter is hung with rich tapestry, on which are embroidered the arms of the Pope, and those of the prince, who desires the canonization. The church is most brilliantly illuminated, and filled with thousands of devout Catholics, ready to attend the ceremony of the saint being conducted to Paradise. To attend this ceremony affords these persons great encouragement, as they think that the more respect they shew

to the saint, the more ready he will be to hear their prayers, and offer them to GOD. During this ceremony the Pope and all the cardinals are dressed in white. It costs the prince, who requests the canonization, a great sum of money, as all the officers belonging to the church of Rome must have their fees; but this is considered only a trifle, when it is expected that the saint will intercede in heaven for his subjects, who, indeed, poor as they are, generally pay all the expenses attending the ceremony. Canonization of saints was not known to the Christian Church till towards the middle of the tenth century. So far as we are able to form an opinion, the Christians in that age borrowed this custom from the heathens; for it was usual with both the Greeks and Romans, to deify all those heroes and great men who had rendered themselves remarkable. It is not allowed to enter into enquiries prior to canonization, till at least fifty years after the death of the person to be canonized. This regulation, however, though now observed, has not been followed above a century. It has been properly objected against canonization, that it is performed by human beings, who assume a power of rendering something an object of divine worship, which, while in this life, was no more than mortal: and that it is a direct violation of the SAVIOUR'S command, Judge not; and since it is contrary to Scripture and antiquity, it is in anywise to be rejected.

CANTICLES. This literally signifies songs, but is peculiarly applied to a canonical book of the Old Testament, called in Hebrew the Song of Songs, that is, the most excellent of all Songs.

CAPUCHINS. A religious institution of the order of St. Francis. They owe their origin to Matthew de Bassi, a Franciscan of the duchy of Urbino. Having seen St. Francis represented with a sharp-pointed capuchin, or cowl, he began to wear one like it, in 1525, by the permission of Pope Clement VII. His example was followed hy two other religious, called Lewis and Raphael de Fossembrun; and, in 1528, the Pope confirmed to them the privilege of wearing the square capuchin, and admitted among them all who would take the habit. The vows of this order implied the greatest contempt of the world, and the most austere gravity; and its reputation

and success excited in the other Fraciscans the bitterest feelings of indignation and envy.

CAPUTIUM. See *Hood.*

CARDINAL. One of the chief governors of the Romish church. The cardinals are ecclesiastical princes in the church of Rome, or the principal ecclesiastics next to the Pope, by whom they are created, and whose senate and council they compose. They are divided into three classes or orders, consisting of six bishops, fifty priests, and fourteen deacons, forming in all seventy persons, who constitute what is called the Sacred College. The six cardinal bishops are those of Ostia, Porto, Sabina, Præneste or Palestrina, Tusculum or Frascati, and Albano. The cardinals, to whom are given the title of Eminence and Most Eminent, and who wear a scarlet hat and cap, fill most of the great offices in the court of Rome, and have very extensive privileges. They possess an absolute power in the church during the vacancy of the Holy See; they have the sole right to elect the Pope, and are themselves the only persons on whom the choice can fall.

CARMELITES. One of the four tribes of mendicant or begging friars. About the middle of the twelfth century, a certain Calabrian, called Berthold, set out with a few companions for mount Carmel, and on the very spot where the prophet Elias is said to have disappeared, he built an humble cottage, and an adjoining chapel, and led a life of solitude, austerity, and labour. This small colony continued to subsist, and, in 1205, was erected into a monastic community by Albert, patriarch of Jerusalem. This prelate composed a rule of discipline for the new monks, which was afterwards confirmed by the authority of the Roman pontiffs, who mitigated its excessive rigour and severity. Such was the origin of the order of Carmelites, which was afterwards transplanted from Syria into Europe, and obtained the principal rank among the mendicant or begging orders. The Carmelites, however, reject with indignation an origin so recent and obscure, and pretend that the prophet Elias was the parent and founder of the community. They say that Elias was introduced into the state of Monachism by the ministry of angels; that his first disciples were Jonah, Micah, and Obadiah, whose wife, after the departure of her husband,

bound herself by a vow of chastity, received the veil from the hands of father Elias, and became the first abbess of the Carmelite order. They add, that Pythagoras was a member of this ancient order, that he drew all his wisdom from mount Carmel, and that he had several conversations with the Prophet Daniel at Babylon, on the subject of the TRINITY. They even assert that the Virgin Mary, and JESUS CHRIST HIMSELF, assumed the habit and profession of Carmelites. The Carmelites came into England in the year 1240. Their habit was at first white, but Pope Honorius IV. commanded them to change it for that of the Minims. They wear shirts of linsey-wolsey instead of linen. *Mosheim,* vol. ii. p. 412, &c. vol. iii. p. 52, &c.

CAROLS. Hymns sung by the people at Christmas, in memory of the Song of the Angels which the shepherds heard at our LORD's Birth.

CARPOCRATIANS. The followers of Carpocrates, in the second century. His followers believed that the world was made by angels; that JESUS CHRIST was the son of Joseph and Mary, in the same manner as other men, and that the Body of CHRIST continued in the grave, and HIS soul only ascended into heaven. They denied the resurrection of the dead.

CARTHUSIANS. A religious order, founded A.D. 1080, by Brudo of Cologne, and designated from Chartreux, the place of their institution in the diocese of Grenoble, in France. Their houses were called Chartreux houses, which by corruption have degenerated into Charter houses. They were brought into England about the year 1180, by King Henry II. and had their first house at Witham, in Somersetshire. Their habit was all white, except their outward plaited cloak which was black.

CASUISTRY. The doctrine and science of conscience and its cases, with the rules and principles of resolving the same; drawn partly from natural reason or equity, and partly from the authority of Scripture, the canon law, councils, fathers, &c. To casuistry belongs the decision of all difficulties arising about what a man may lawfully do or not do; what is sin or not sin; what things a man is obliged to do in order to discharge his duty, and what he may let alone without breach of it. The most cele-

brated writers on this subject of the Church of England are Bishop Jeremy Taylor, in his *Ductor Dubitantium:* and Bishop Sanderson in his Cases of Conscience. There is a Professor of Casuistry in the University of Cambridge.

CASUIST. One who studies cases of conscience.

CASULA. See *Chasible.*

CATECHISM. *Catechizing.* Catechism is derived from a Greek term, and signifies instruction in the first rudiments of any art or science, communicated by asking questions, and hearing or correcting answers. From the earliest ages of the church the word has been employed by ecclesiastical writers in a more restrained sense, to denote instruction in the principles of the Christian religion by means of question and answer. The Catechism of the Church of England is perhaps one of the most perfect productions we possess. The doctrine of the Sacraments particularly is explained in a manner clear and satisfactory, but at the same time concise. As it is appointed by GOD for men to receive their religion, not by the discoveries of their own reason, but by testimony; as they are, (however unwilling wicked proud spirits may be to acknowledge it,) to obtain their religion from parents, it is most important that parents should send their children to the common Mother of us all, the Holy Church, that from her they may obtain that instruction and education which she, and she *only* is commissioned by God to convey. And it is thus as our common mother, desirous of imbuing the mind with truth, before it can understand what truth is, that the Church has provided us with that admirable Catechism, which reminding every baptized child, that (the inward grace of Baptism being a new birth unto righteousness), he is a member of CHRIST, a child of GOD, and an inheritor of the kingdom of Heaven, points out to him what he is to believe and do, if he would not forfeit the great privileges of his election, and lose the gift once conferred upon him.

By Canon 59. Every parson, vicar, or curate, upon every Sunday and holyday before evening prayer, shall for half an hour or more, examine and instruct the youth and ignorant persons of his parish, in the ten commandments, the articles of the belief, and in the LORD'S prayer; and shall diligently hear, instruct, and teach

them the catechism set forth in the Book of Common Prayer. And all fathers, mothers, masters, and mistresses, shall cause their children, servants, and apprentices, which have not learned the catechism, to come to the church at the time appointed, obediently to hear, and to be ordered by the minister until they have learned the same. And if any minister neglect his duty herein, let him be sharply reproved upon the first complaint, and true notice thereof given to the Bishop or Ordinary of the place. If after submitting himself he shall willingly offend therein again, let him be suspended. If so the third time, there being little hope that he will be therein reformed; then excommunicated, and so remain until he be reformed. And likewise if any of the said fathers, mothers, masters, or mistresses, children, servants, or apprentices, shall neglect their duties, as the one sort in not causing them to come, and the other in refusing to learn, as aforesaid; let them be suspended by their Ordinaries (if they be not children,) and if they so persist by the space of a month, then let them be excommunicated.

And by the Rubric: The curate of every parish shall diligently upon Sundays and holydays, after the second lesson at evening prayer, openly in the church instruct and examine so many children of his parish sent unto him, as he shall think convenient, in some part of the catechism. And all fathers and mothers, masters and dames, shall cause their children, servants, and apprentices (who have not learned their catechism) to come to the church at the time appointed, and obediently to hear, and be ordered by the curate, until such time as they have learned all that therein is appointed for them to learn. That part of the Church Catechism which treats of the sacraments, is not in the 2nd nor 6th of Edward VI., but was drawn up by Bishop Overall, and added in the beginning of the reign of King James I. at the conference at Hampton Court. *Gibs.* 375.

In the office of Public Baptism, the minister directs the godfathers and godmothers to take care, that the child be brought to the Bishop to be confirmed by him, so soon as he or she can say the creed, the LORD'S Prayer, and the ten commandments in the vulgar tongue, and be further instructed in the Church Catechism set forth for that purpose.

CATECHIST. The person who catechizes.

CATECHUMEN. The person who is catechized. In the primitive ages this designation was given to those converts to the faith who were under preparation for Baptism.

CATHEDRAL. The chief church in every diocese is called the Cathedral, from the word *Cathedra*, a chair, because in it the Bishop has his seat or throne. The Cathedral church is the parish church of the whole diocese, (which diocese was therefore commonly called *parochia* in ancient times, till the application of this name to the lesser branches into which it was divided, caused it for distinction's sake to be called only by the name of diocese): and it has been affirmed, with great probability, that if one resort to the Cathedral church to hear divine service, it is a resorting to the parish church, within the natural sense and meaning of the statute. *Gibs.* 171.

Langton. Bishops shall be at their Cathedrals on some of the greater feasts, and at least in some part of Lent. *Lind.* 130.

Otho. Bishops shall reside at their Cathedral churches, and officiate there on the chief festivals, on the LORD's days, and in Lent, and in Advent. *Athon.* 55.

Othobon. Bishops shall be personally resident to take care of their flock, and for the comfort of the churches espoused to them; especially on solemn days, in Lent and Advent: unless their absence is required by their superiors, or for other just cause. *Athon.* 118.

Can. 42. Every Dean, Master, or Warden or chief governor of any Cathedral or Collegiate church, shall be resident there fourscore and ten days, *conjunctim* or *divisim*, in every year at the least, and then shall continue there in preaching the word of GOD, and keeping good hospitality; except he shall be otherwise let with weighty and urgent causes, to be approved by the Bishop, or in any other lawful sort dispensed with.

Can. 44. Prebendaries, at large, shall not be absent from their cures above a month in the year; and residentiaries shall divide the year among them, and when their residence is over, shall repair to their benefices.

Can. 24. In all Cathedral and Collegiate churches the Holy Communion shall be administered upon principal feast days, sometimes by the Bishop (if he be

present), and sometimes by the Dean, and at sometimes by a Canon or Prebendary; the principal minister using a decent cope, and being assisted with the gospeller and epistler agreeably, according to the advertisements published in the seventh year of Queen Elizabeth (hereafter following). The said communion to be administered at such times, and with such limitation, as is specified in the Book of Common Prayer. Provided that no such limitation by any construction shall be allowed of, but that all Deans, Wardens, Masters, or Heads of Cathedral and Collegiate churches, Prebendaries, Canons, Vicars, petty canons, singing men, and all others of the foundation, shall receive the Communion four times yearly at the least.

Can. 43. The Dean, Master, Warden, or Chief Governor, Prebendaries and Canons in every Cathedral and Collegiate church, shall preach there in their own persons, so often as they are bound by law, statute, ordinance, or custom.

And by *Can.* 51. The Deans, Presidents, and Residentiaries of any Cathedral or Collegiate church, shall suffer no stranger to preach unto the people in their churches, except they be allowed by the Archbishop of the province, or by the Bishop of the same diocese, or by either of the Universities. And if any in his sermon shall publish any doctrine either strange, or disagreeing from the word of GOD, or from any of the thirty-nine articles, or from the Book of Common Prayer, the Dean or the Residents shall by their letters, subscribed with some of their hands that heard him, so soon as may be, give notice of the same to the Bishop of the diocese, that he may determine the matter, and take such order therein as he shall think convenient.

The advertisements published in the seventh year of Queen Elizabeth, and referred to in *Can.* 24, aforegoing, are as follows: Item, in the ministration of the Holy Communion in Cathedral and Collegiate churches, the principal minister shall use a cope with gospeller and epistler agreeably; and at all other prayers to be said at the communion table, to use no copes but surplices. Item, that the Dean and Prebendaries wear a surplice, with a silk hood in the quire; and when they preach in

the Cathedral or Collegiate church, to wear a hood. And at the end of the service book in the second year of Edward the Sixth, it is ordered, that in all Cathedral churches the Archdeacons, Deans, and Prebendaries, being Graduates, may use in the quire, beside their surplices, such hoods as pertaineth to their several degrees, which they have taken in any University within this realm.

16. Churches Collegiate and Conventual were always visitable by the Bishop of the diocese; if no special exemption was made by the founder thereof. *Hughes, c.* 28. And the visitation of Cathedral churches doth belong unto the Metropolitan of the province: and to the King, when the archbishopric is vacant. *Id.*

CATHOLIC. Universal or general. The term was first applied to the Christian Church, to distinguish it from the Jewish, the latter being confined to a single nation, the former being open to all who should seek admission into it by Holy Baptism. Hence the Christian Church is general or universal. The first regularly organized Christian church was formed at Jerusalem. When St. Peter converted three thousand souls; (Acts ii. 41.) the new converts were not formed into a new church, but were added to the original society. When churches were formed afterwards at Samaria, Antioch, and other places, these were not looked upon as entirely separate bodies, but as branches of the one Holy Catholic or Apostolic Church. St. Paul says, (1 Cor. xii. 13.) *By one* SPIRIT *we are all baptized into one Body;* and (Ephes. iv. 4.) *there is one Body and one* SPIRIT. *A* Catholic Church means a branch of this one great Society, as the Church of England is said to be *a* Catholic Church; *the* Catholic Church includes all the Churches in the world under their legitimate Bishops.

When in after times teachers began to form separate societies, and to call them by their own name, as the Arians were named from Arius, the Macedonians from Macedonius: and in later times Calvinists from Calvin, Wesleyans from Wesley; the true churchmen, refusing to be designated by the name of any human leader, called themselves Catholic, *i. e.* members not of any peculiar society, but of the Universal Church. And the term thus used not only distinguished the church from the

world, but the true Church from heretical and schismatical parties. Hence, in ecclesiastical history, the word Catholic means the same as Orthodox, and a *Catholic* Christian denoted an Orthodox Christian.

From this may be seen the absurdity of calling those who receive the decrees of the Council of Trent Catholics. The Romanists, or Papists, or Tridentines, belong to a *peculiar* society, in which Romanism or Romish errors are added to orthodox truth. But when we call them *Catholics*, we as much as call ourselves *Heretics*, we as much as admit them to be orthodox. And they gladly avail themselves of this admission, on the part of some ignorant Protestants, to hold up an argument against the Church of England. Let the member of the Church of England assert his right to the name of Catholic, since he is the only person in England who has a right to that name. The English Romanist is a Romish Schismatic, and not a Catholic.

"The Church," says St. Cyril, "is called Catholic because it is throughout the world, from one end of the earth to the other; and because it teaches universally and completely all the works which ought to come to men's knowledge, concerning things both visible and invisible, heavenly and earthly; and because it subjugates in order to godliness, every class of men, governors and governed, learned and unlearned; and because it universally treats and heals every sort of sins which are committed by soul or body, and possesses in itself every form of virtue which is named, both in deeds and words and every kind of spiritual gifts." *Catechetical Lect.* xviii. 23.

CAVEAT. A Caveat is a caution entered in the spiritual court, to stop probates, administrations, licenses, &c. from being granted without the knowledge of the party that enters it.

CELIBACY. The state of unmarried persons, and is a word used chiefly in speaking of the single life of the Romish clergy, or the obligation they are under to abstain from marriage. At the time of the Reformation, scarcely any point was more canvassed, than the right of the clergy to marry. With reason, the celibacy of the Romish clergy was considered as a principal cause of their irregular and dissolute lives; and the wisest of the Reformers

were exceedingly anxious to abolish a practice, which had been injurious to the interests of religion, by its tendency to corrupt the morals of those who ought to be examples of virtue to the rest of mankind. The marriage of priests was so far from being forbidden by the Mosaic institution, that the priesthood was confirmed to the descendants of one family, and consequently there was not only a permission, but an obligation upon the Jewish priests to marry. Hence we conclude that there is no natural inconsistency, or even unsuitableness, between the married state and the duties of the ministers of religion. Not a single text in the New Testament can be interpreted into a prohibition against the marriage of the clergy under the Gospel dispensation; but, on the contrary, there are many passages, from which we may infer that they are allowed the same liberty upon this subject as other men enjoy. One of the twelve Apostles, namely, St. Peter, was certainly a married man (Matt. viii. 14;) and it is supposed that several of the others were also married. Philip, one of the seven deacons, was also a married man (Acts xxi. 8, 9.;) and if CHRIST did not require celibacy in the first preachers of the Gospel, it cannot be thought indispensable in their successors. St. Paul says, "Let every man have his own wife (1 Cor. vii. 2);" and that marriage is honourable in all (Heb. viii. 4,) without excepting those who are employed in the public offices of religion. He expressly says, that "a Bishop must be the husband of one wife" (1 Tim. iii. 2;) and he gives the same direction concerning elders, priests, and deacons. When Aquila travelled about to preach the Gospel, he was not only married, but his wife Priscilla accompanied him (Acts xviii. 2;) and St. Paul insists that he might have claimed the privilege "of carrying about a sister or wife (1 Cor. ix, 5) as other Apostles did." The "forbidding to marry" (1 Tim. iv. 3.) is mentioned as a character of the apostacy of the latter times. That the ministers of the Gospel were allowed to marry for several centuries after the days of the Apostles, appears certain. Polycarp mentions Valens, Presbyter of Phillippi, and Phileas, Bishop of Thonius, as married men; and Eusebius says, that the latter had both wife and children. There are now extant two books of Tertullian, a presbyter of the

second century, addressed to his wife. Novatus was a married presbyter of Carthage, as we learn from Cyprian, who was himself a married man; and so was Cæcilias, the presbyter who converted him, and Numidius another presbyter of Carthage. That they were allowed to cohabit with their wives after ordination, appears from the charge which Cyprian brought against Novatus, that he had struck and abused his wife, and by that means caused her to miscarry. We have also a letter from Hilary of Poictiers, written to his daughter when he was in exile; and from what can be collected concerning her age, it it seems probable that she was born when he was a Bishop. At the same time it must be owned, that many things are said in praise of a single life in the writings of the ancient Fathers; and the law of celibacy had been proposed before or about the beginning of the fourth century, by some individuals. The arguments are forcible which are used, but there is one general answer to them all: the experiment has been made and it has failed. In a country where there are no nunneries, the wives of the clergy are most useful to the Church. Siricius, who, according to Dufresnoy, died in the year 399, was the first Pope that forbade the marriage of the clergy; but it is probable that this prohibition was little regarded, as the celibacy of the clergy seems not to have been completely established till the papacy of Gregory the Seventh, at the end of the eleventh century, and even at that time it was loudly complained of by many writers. The history of the following centuries abundantly proves the bad effects of this abuse of Church power.

Cemetery, means originally, a place to sleep in, and hence by Christians who regard death as a kind of sleep, it is applied to designate a place of burial.

Cenotaph. A memorial of a deceased person, not erected over his body. So far as churches may be considered as memorials of the saints whose name they bear, they are analagous either to monuments, when the bodies of the saints there repose, (as for instance St. Albans, and the ancient church at Perangabulos,) or to cenotaphs, when, as is far more generally the case, the saint is buried far off. A notice of the monuments or cenotaphs of

deceased persons whose religion is not worthy of being recorded, scarce comes within the scope of a Church Dictionary.

CEREMONY. In religion, an external act or assemblage of acts, designed to increase the solemnity and majesty of Divine worship, and to strengthen, by the use of sensible forms, the reverential feelings of the soul, in the performance of any sacred office. The necessity of ceremonies in the greater portion of religious acts, arises from two simple truths; first, that man is a compound being, consisting of soul and body; second, that GOD demands the homage of our *whole nature*, i. e. the submission of the *soul*, and the discipline and consecration of the *body*. If man were a purely *spiritual* being, sensible ceremonies would be superseded,—at least, such as we are here contemplating, and consequently all his religious acts would be of a correspondent character—solely and simply spiritual, without reference to the instrumentality or co-operation of an outward nature. But man is not such a being; and therefore such worship is not *all* that GOD requires of him. The *bodies* not less than the *souls* of Christians, are "temples of the HOLY GHOST." We are bound to present our bodies as "a living sacrifice, holy, acceptable unto GOD." and this is declared to be "a reasonable serivce." Hence, GOD is to be honoured by the dedication and employment of both constituents of our nature, in his service. And in consistency with the demand, is the form and texture of the religion of the Gospel. That religion, by the very fact of its recognizing body and soul as GOD's, and prescribing means for the sanctification and religious employment of both, proves itself to have proceeded from one most intimately acquainted with the constitution of our nature, even from its actual Author. There is a perfect parallel between the two, just as we might have predicted, *a priori*. Now this being the state of the case, it is folly to undervalue the external acts or ceremonies of religion. Mystics, both ancient and modern, have attempted a species of contemplative worship, independent of outward acts; but this has always led to enthusiasm, and terminated in the final evaporating of all true devotion. And why? Because it was contrary to the

ordinance of GOD, and played violence both with the Gospel and with the present constitution of man. This argument has the unequivocal sanction of Scripture in other places than those cited above, and perhaps no stronger confirmation, of a position not controverted at the time the Scriptures were written, could be afforded than the description of worship in the heavenly Jerusalem in the xx and xxi chapters of the Revelation. It is only of heaven, and of angelic hosts and glorified saints, that it can be said, "and there shall be no temple *there*."

CERINTHIANS. Ancient heretics, the followers of Cerinthus. This man, who was a Jew by birth, attempted to form a new and singular system of doctrine and discipline, by combining the doctrines of CHRIST with the opinions and errors of the Jews and Gnostics. He taught that the CREATOR of the world, whom he considered also as the Sovereign and Lawgiver of the Jews, was a being endued with the greatest virtues, and derived his birth from the supreme GOD; that this being gradually degenerated from his former virtue; that, in consequence of this, the Supreme Being determined to destroy his empire, and, for that purpose, sent upon earth one of the ever happy and glorious æons, whose name was CHRIST; that this CHRIST chose for his habitation the person of JESUS, into whom he entered in the form of a dove, whilst JESUS was receiving the baptism of John in the waters of Jordan; that JESUS, after his union with CHRIST, opposed the GOD of the Jews, at whose instigation he was seized and crucified by the Hebrew chiefs; that when JESUS was taken captive, CHRIST ascended on high, and the man JESUS alone was subjected to the pain of an ignominious death.

CESSION. This is where the incumbent of any living is promoted to a bishopric, the church in that case is void by cession.

CHALDEE PARAPHRASE, in the Rabbinical style, is called Targum. There are three Chaldee Paraphrases in Walton's Polyglot: viz.—1. Of Onkelos. 2. Of Jonathan, son of Uziel. 3. Of Jerusalem.

CHALICE. The cup in which the consecrated wine for the Eucharist is administered.

CHANCEL. *Cancellus.* So called *a Cancellis,* from

the lattice work partition betwixt the quire and the body of the church, so framed as to separate the one from the other, but not to intercept the sight. By the rubric before the Common Prayer, it is ordained, that the chancels shall remain as they have done in times past, that is to say, distinguished from the body of the church in manner aforesaid; against which distinction Bucer (at the time of the Reformation) inveighed vehemently, as tending only to magnify the priesthood; but though the king and parliament yielded so far, as to allow the daily service to be read in the body of the church, if the Ordinary thought fit; yet they would not suffer the chancel to be taken away or altered. *Gibs.* 199.

It is the freehold of the rector, and part of his glebe, and therefore he ought to repair it; but if the rectory is impropriate, then the impropriator must do it: and this he is enjoined to do, not only by the common law, but by the canons of the Church; for in the gloss upon the constitution of Cardinal Othobon, it is said that chancels must be repaired by those who are thereunto obliged; which words must refer to the common custom of England, by which rectors are obliged to repair the chancels. As to seats in the chancel, it has been said is a question, whether the Ordinary may place any person there? The objections against it are,—1. Because it is the freehold of the rector. 2. Because he is to repair it. But these are not sufficient reasons to divest the Ordinary of that jurisdiction; for the freehold of the church is in the parson, and yet the Bishop hath a power of placing persons there.

Chancellor. In ancient times, emperors and kings had so great esteem of the piety of Bishops, that they gave them jurisdiction in particular causes, as in marriages, adultery, last wills, &c. which were determined by them in their consistory courts. But when many controversies arose in those and other cases, it was not consistent with the character of a Bishop to interpose in every litigious matter; neither could he dispatch it himself, and therefore it was necessary for the Bishop to depute some subordinate officer, experienced both in the civil and canon laws, to determine those ecclesiastical causes; and this was the original of Diocesan Chancellors. Some have

been of opinion, that Chancellors were very late officers, and introduced by the sloth and negligence of Bishops, unwilling to hear and determine those causes in which they had a jurisdiction. But the learned Sir Thomas Ridley tells us this is a mistake; for in the first ages of the church, the Bishops had those officers which were called *ecclesiecdici*, that is, church lawyers, who were bred up in the knowledge of the civil and canon laws, and their business was to assist the Bishop in his jurisdiction throughout the whole diocese; and because the Chancellor does the same thing now, therefore he concludes that the office was the same with those ancient church lawyers. But probably they were not judges of ecclesiastical courts, as Chancellors are at this day, but only advised and assisted the Bishops themselves in giving judgment; for we read of no Chancellors here in all the Saxon reigns, nor after the Conquest, before the time of Henry II. for that king requiring the attendance of Bishops in his state councils, and other public affairs, it was thought necessary to substitute Chancellors in their room, to dispatch those causes which were proper for his jurisdiction. And here it may not be improper to give the reader a short account by whom the ancient ecclesiastical jurisdiction was exercised in this kingdom; and that was by the Bishop, in conjunction with his clergy, in a diocesan synod, whose decrees were obligatory only in that diocese, and extended no further. But about that time Gratian, who was sent Legate to our Henry II. by Pope Eugenius III. had collected and published a book of canons, which that Pope, for the real value he had for the book itself, or rather to honour the publisher, who was his nephew, commanded to be taught, and allowed it to be received as containiug the standing rules to decide all ecclesiastical cases throughout the Western Church. It was upon this occasion, and at this time, that the ancient ecclesiastical jurisdiction was altered in this nation; for now the Bishops and their clergy were to study this new book of canons, in order to give a right judgment in such cases; but it happened to be at a time when the clergy were so miserably oppressed by the monks, and many of them were reduced to such narrow circumstances, that they gave up this right of sitting in judicature with

their Bishop, whom they were forced very often to petition even for a moderate subsistence; and the prelates themselves were arrived to such a degree of grandeur, that they did not only preside in state councils, but built and fortified castles as well as monasteries, and maintained both horse and foot soldiers at their own charge, and assumed such exorbitant privileges and immunities, that made them little inferior to crowned heads, with whom they often contended upon the least supposed aggrievance; and therefore it being beneath their dignity to study the canon laws, they, in imitation of kings, appointed and constituted Chancellors, who had been bred up in the knowledge of these laws at our Universities, where they were publicly taught, or in some other nation, where they were generally received. In a few years afterwards a Chancellor became such a necessary officer to the Bishop, that he was not to be without him; for if he would have none, the Archbishop of the province might enjoin him to depute one, and if he refused, the Archbishop might appoint one himself; because it is presumed, that a Bishop alone cannot decide so many spiritual causes which arise within his diocese. The person thus deputed by the Bishop has his authority from the law; and his jurisdiction is not, like that of a commissary, limited to a certain place, and in certain causes, but extends throughout the whole diocese, and to all ecclesiastical matters; not only for reformation of manners, in punishment of criminals, but in all causes concerning marriages, last wills, administrations, &c.

CHANT. This word, derived from the Latin *Cantus*, "a song," applies, in its most extended sense, to the musical performance of all those parts of the Liturgy which, by the rubric, are permitted to be sung. A distinction, however, is to be made between *singing* and chanting. Chanting does not apply to the performance of those metrical versions of the Psalms, the use of which in parish churches, though legitimate, as sanctioned by authority, is not contemplated by the rubric. Neither does it apply to those musical arrangements of the Canticles and of the Nicene Creed, used in Collegiate churches, and technically called "services." The chant properly signifies that plain tune, to which the Prayers, the Litany,

the Versicles and Responses, and the Psalms, (and where services are not in use, the Canticles) are set in quires and places where they sing. In the chant, when properly and fully performed, both the minister and the choir bear their respective parts. The minister recites the prayers, and all the parts of the service which he is enjoined to say alone, (except the Lessons,) in one sustained note, occasionally varied at the close of a cadence: and the choir makes the responses in harmony, sometimes in unison. But in the Psalms and Canticles both the minister and choir join together in the chant without distinction; each verse being sung in full harmony. (See *Quire.)*

The chanting of the Prayers has always been observed in our principal cathedrals; and till recent times, it was universal in all those places within the reformed Church of England, where choral foundations existed: and therefore the disuse of this custom in any such establishments, is a plain contradiction to the spirit of our Liturgy. It is an usage so very ancient, that some learned men have derived it, with every appearance of probability, from the practice of the Jewish church; whence we have unquestionably derived the chanting of the Psalms. It has prevailed in every portion of the Church, Eastern and Western, reformed or unreformed, since a Liturgy has been used. And traces of this custom are to be found in all places of the world.

Of the chants for the Psalms the most ancient which are used in our church are derived from some coeval, in all likelihood, with Christianity itself. According to present custom, the chant consists of two kinds; single and double. The single chant, which is the most ancient kind, is an air consisting of two parts: the first part terminating with the point or semicolon (:) which uniformly divides each verse of the Psalms or Canticles in the Prayer Book; the second part terminating with the verse itself. The double chant is an air consisting of four strains, and consequently extending to two verses. This kind of chant does not appear to be older than the time of Charles the Second.

In chanting, special heed should be taken to two things, first, to observe *strictly* the "pointing" of the Psalms

and Hymns, "as they are to be sung or said in churches," we have no more right to alter the rubric in this respect, than in any other. Secondly, to chant reverentially, which implies distinctness of utterance, clearness of tone, and moderate slowness as to time. A rapid and confused mode of singing the awful hymns of the Church, is not only utterly destructive of musical effect, but, what is of much greater consequence, is hostile to the promotion of the honour of GOD, and of the edification of man.

CHANTRY. This was a little chapel, or a particular altar in a cathedral church, built and endowed for the maintenance of a priest to sing masses, which were held satisfactory to redeem the soul of the founder out of purgatory; and from those prayers in this place, it was called a Chantry, and the priest who officiated there was called a Chantor or soul's-priest. The original of Chantries here was in the thirteenth century, when the doctrine of purgatory was invented and received; for there were many of those in England before the dissolution, for any man might build a Chantry without the leave of the Bishop; and this was by the authority of the Pope, for in those places, and by those priests, the doctrine of purgatory was maintained; but in later times, none could build these Chantries without the king's license.

In the reign of Henry VIII. when the belief of purgatory began to decline, it was thought an unnecessary thing to continue the pensions and endowments of those priests; therefore anno 37 Henry VIII. cap. 4. these Chantries were given to the king, who had power at any time to issue commissions to seize those endowments, and take them into his possession; but this being in the last year of his reign, there were several of those endowments which were not seized by virtue of any such commissions; therefore, anno 1 Edward VI. cap. 14. those Chantries which were in being five years before the session of that parliament, and not in the actual possession of Henry VIII. were adjudged to be, and were vested in that king. But because many of those Chantries were actually surrendered to Henry VIII. therefore there was a clause in this last statute to confirm such surrenders, with a saving of the rights of others.

CHAPEL. In former times, when the kings of France were engaged in wars, they always carried St. Martin's cap into the field, which was kept in a *tent* as a precious relic, and thence the place was called *Capella*, the chapel. The word was gradually applied to any consecrated place of prayer, not being the parish church. With us in England there are several sorts of chapels:—

1. Domestic Chapels, built by noblemen for private worship in their families. 2. College Chapels, attached to the different chapels of the Universities. 3. Chapels of Ease, built for the ease of parishioners, who live at too great a distance from the parish church, by the clergy of which the services of the chapel are performed. 4. Parochial Chapels, which differ from Chapels of Ease on account of their having a permanent minister, or incumbent, though they are in some degree dependent upon the mother church. 5. Free Chapels; such as were founded by kings of England; and made exempt from episcopal jurisdiction. 6. Chapels which adjoin to any part of the church: such were formerly built by persons of consideration as burial places.

The places in which dissenters, whether Romish or Protestant, meet are not chapels, but meeting-houses. It is to be regretted that countenance to the assumption of the name of chapel for their place of assembly on the part of dissenters, is too often given by our designating as churches many of the new sanctuaries, which are, in fact, only chapels, unless they be properly endowed, and the minister be authorised to perform all the offices of the Church, including marriages, independently of the mother church. It is indeed surprising that Protestant dissenters should be desirous of appropriating to their places of assembly a name of which the origin is to be traced to Romish superstition.—*See Conventicle.*

CHAPLAIN. A person authorised to officiate in the Chapels of the Queen, or in the private Oratories of noblemen. The name is derived from *Capella*; the priests who superintended the capella being called *Capellani*. According to a statute of Henry VIII. the persons vested with a power of retaining chaplains, together with the number each is allowed to qualify, are as follow: "an archbishop eight; a duke or bishop six; marquis or

earl five; viscount four; baron, knight of the garter, or lord chancellor three; a duchess, marchioness, countess, baroness, the treasurer or comptroller of the king's household, clerk of the closet, the king's secretary, dean of the chapel, almoner, and master of the rolls, each of them two; chief justice of the king's bench and warden of the cinque ports, each one." In England there are forty-eight chaplains to the queen. Clergymen who officiate in the army and navy, in the gaols, public hospitals, and workhouses, are called chaplains.

CHAPTER.—*See Dean and Chapter.*

CHARGE. This is the address delivered by a Bishop or other prelate or ordinary, at a visitation of the clergy under their jurisdiction. The chief intention of a charge must be to point out to the clergy their canonical duties, and to acquaint them with the wishes of their superior, as to the mode in which, under the circumstances of the case, those duties should be discharged. Of late years Bishops and other prelates have availed themselves of the opportunity of delivering a charge, to state their opinion upon controverted points. This is rather an inconvenient practice, as the opinion of the Bishop may be at variance with that of the clergy; and as the opinion of the other clergy may be as correct as that of the prelate, they cannot be supposed to be ready to alter it at the dictum of another superior in office. The clergy are to yield canonical obedience to the canonical directions of their prelates, but they are not bound to subscribe to their opinions. If a Bishop desires his clergy, for example, to catechize every Sunday, the clergy are bound to obey: but if the Bishop adds as a reason that he thinks catechizing more useful than praying, and that the prayers had better be omitted than the catechizing, to that, his opinion, the clergy may demur, or may even decently oppose themselves. Bishops and prelates are administrators of the law, not the makers of the law. It is possible that a Sabellian heretic, or an Arian heretic may be a Bishop; until he is deposed he must be obeyed when he issues canonical commands; but his opinions as expressed in a charge will not be of any weight. In the early ages of the Church, councils were frequently held, but their decisions were not considered obligatory, until they were

accepted by the Church at large. So now a Bishop's charge, if accepted not by a party but by the Church at large becomes a valuable document; if not, it is but the expression of an individual's opinion: which must lead the clergy, to whom it is delivered by their Bishop, to reflect and meditate upon it; but which after meditation they may reject, without being guilty of contumacy.

CHERUB, or, in the plural, CHERUBIM. A particular order of angels. (Gen. iii. 29. Isa. vi. 2, 6.) The term Cherub, in Hebrew, sometimes denotes a calf or an ox. Ezekiel mentions the face of a Cherub as synonimous to that of an ox. (Ez. i. 10.) In Syriac and in Chaldee, the word Cherub signifies to till or plough, which is the work of oxen. Cherub also signifies strong and powerful, and may therefore refer to the strength of oxen. Grotius says, the Cherubim were figures nearly resembling a calf. Bochart thinks they were nearly the figure of an ox; and Spencer is of the same opinion. Josephus says, that the Cherubim were winged creatures, of a figure unknown to mankind. These cherubim have been considered by some Divines, especially by the disciples of a Mr. Hutchinson, as designed emblems of JEHOVAH HIMSELF, or rather of the TRINITY of the Persons in the GODHEAD with man taken into the Divine Essence!

CHASIBLE, or CASULA. A garment worn, in some churches, by the Priest, next under the Cope; and is said to have been so called, as being a kind of cottage, as it were, or little house covering him.

CHIMERE. The upper robe worn by a Bishop, to which the lawn sleeves are generally attached. Before and after the Reformation till Queen Elizabeth's time, the Bishops wore a scarlet Chimere or garment over the rochet, as they still do when assembled in convocation; but Bishop Hooper having formerly scrupled at this as too light a robe for episcopal gravity, it was in her reign changed into a Chimere of black satin.

CHOIR. This word has two meanings. The first is identical with Chancel,—(*see* CHANCEL,)—signifying the place which the ministers of Divine worship occupy, or ought to occupy. Custom has usually restricted the name of Chancel to parish churches, that of Quire to Cathedrals, and such churches or chapels as are Colle-

grate. In the Choirs of Cathedrals, which are very large, the congregation also assemble: but the clergy and other members of the foundation occupy the seats on each side, which are called *stalls*, according to the immemorial custom of all Christian countries.

The second, but more proper sense of the word is, a body of men set apart for the performance of all the services of the church, in the most solemn form. Properly speaking, the whole corporate body of a cathedral, including capitular and lay members forms the choir: and in this extended sense ancient writers frequently use the word. But in its more restricted sense, we are to understand that body of men and boys, who form a part of the foundation of these places, and whose special duty it is to perform the service to music. The Choir properly consists both of clergymen, laymen, and chorister boys; and should have at least six men and six boys, these being essential to the due performance of the chants, services, and anthems. Every choir is divided into two parts, stationed on each side of the chancel; in order to sing alternately the verses of the psalms and hymns, one side answering the other This alternate, or antiphonal recitation is very ancient, as old as the time of Miriam, who thus alternated her song with the choir of Israel. (Exod. xv. 26.) And we know from Isaiah that the angels in heaven thus sing. (Isaiah vi. 3.) So that while we chant, we obey the practice of the Church in earth and heaven.

Chorepiscopus. In early periods of the Church, this name was given to certain country Bishops (as the term signifies) who were distributed in the regions surrounding the chief cities, where the governing Bishops resided. Some considerable difference of opinion has existed relative to the true ministerial order of the chorepiscopi, some contending that they were mere presbyters, others that they were a mixed body of presbyters and bishops, and a third class that they were all invested with the authority of the episcopal office. That the latter opinion, however, is the correct one, is maintained by Bishop Barlow, Dr. Hammond, Beveridge, Cave, and other eminent Divines of the English Church; together with Bingham, in his Antiquities of the Christian Church. Their origin seems to have arisen from a desire on the

part of the city or dioecesan Bishops, to supply the churches of the neighbouring country with more episcopal services than *they* could conveniently render. Some of the best qualified presbyters were therefore consecrated Bishops, and thus empowered to act in the stead of the principal Bishop, though in strict subordination to his authority. Hence we find them ordaining presbyters and deacons under the license of the city Bishop; and confirmation was one of their ordinary duties. Letters dimissory were also given to the country clergy by the chorepiscopi, and they had the privilege of sitting and voting in synods and councils. The difference between the chorepiscopus and what was at a later period denominated a suffragan, is scarcely appreciable, both being under the jurisdiction of a superior, and limited to the exercise of their powers within certain boundaries. The suffragan has indeed his own proper diocese, while the chorepiscopus acted within the diocese of his superior; but this and a slight difference in the power of jurisdiction, seem to be all the essential points of distinction between the two offices.

CHORISTER. A singer in a choir.

CHRISM. Oil consecrated by the Bishop, and used in many foreign churches in the administration of Baptism, confirmation, ordination, and extreme unction.

CHRIST. A Greek word, corresponding with the Hebrew word MESSIAH, and signifying the Anointed One. It is given pre-eminently to our blessed LORD and SAVIOUR JESUS CHRIST. As the holy unction was given to kings, priests, and prophets, by describing the promised SAVIOUR of the world under the name of CHRIST, ANOINTED, or MESSIAH, it was sufficiently evidenced that the qualities of king, prophet, and high priest, would eminently centre in HIM; and that he would exercise them not only over the Jews, but over all mankind, and particularly over those whom he should elect into his Church. Our blessed SAVIOUR was not, indeed, anointed to these offices by oil: but HE was anointed by the power and grace of the HOLY GHOST, who visibly descended upon HIM at HIS baptism. Thus, Acts x. 38, "GOD anointed JESUS of Nazareth with the HOLY GHOST and with power."—See Mat. iii. 16, 17. John, iii. 34.

CHRISTIAN. A name given first at Antioch, A.D. 42, or 43, to those who call upon the name of the LORD JESUS. Acts xi. 26.

TO CHRISTEN: To baptize, because at Baptism, the person receiving that Sacrament is made, as the Catechism teaches, a member of CHRIST.

CHRISTENDOM. All those regions in which the kingdom or Church of CHRIST, (forming an imperium in imperio) is planted.

CHRISTIAN NAME. The name given to us when we are made Christians, i. e. at our Baptism.

The Scripture history both of the Old and New Testament, contains many instances of the names of persons being changed, or of their receiving an additional name, when they were admitted into covenant with GOD, or into a new relation with our blessed LORD; and it was at circumcision, which answered in many respects to Baptism in the Christian Church, that the poor gave a name to their children. This custom was adopted into the Christian Church, and we find very ancient instances of it recorded. For example, Thascius Cyprian at his baptism changed his first name to Cœcilius, out of respect for the presbyter who was his spiritual father. The custom is still retained, a name being given by the godfather and godmother of each child at Baptism, by which name he is addressed by the minister, when he receives that holy Sacrament.—*See Baptismal Service.*

Our Christian names are to remind us of the duties and privileges on which we entered at Baptism. Our Surname, if we could so take it, is a memorial of original sin, or of the nature which we bring into the world. Yet it is the latter of which too many Christians are proud.

CHRISTIANITY. The religion of Christians.

CHRISTMAS-DAY. The 25th December: the day on which the Universal Church celebrates the Nativity or Birth-day of our LORD and SAVIOUR JESUS CHRIST. The observation of this day is most ancient The decretal Epistles tell us that Telesiphorus, who lived in the reign of Antoninus Pius, ordered Divine service to be celebrated and an angelical hymn to be sung the night before the Nativity. While the persecution raged under Dioclesian, who kept his court at Nicomedia, that tyrant

among other acts of cruelty, finding multitudes of Christians assembled together to celebrate the Nativity of CHRIST, commanded the church doors to be shut, and fires put to the building, which soon reduced them and the place to ashes. The Athanasian Creed is ordered to be said or sung on this day. This is one of the three days for which the Church of England appoints special psalms; and if it fall on a Friday, that Friday is not to be a fast-day.

CHRONICLES. Two Canonical Books of the Old Testament. They contain the history of about 3500 years from the Creation until after the return of the Jews from Babylon. They are fuller and more comprehensive than the Books of Kings. The Greek interpreters hence call them παραλειπομενα, supplements, additions. The Jews make but one book of the Chronicles, under the title *Dibree hajamim.* i. e. journals or annals. Ezra is generally supposed to be the author of these books. The Chronicles or Paralepomena are an abridgment in fact of the whole Scripture History. St. Jerome so calls it "*Omnis traditio Scripturarum in hoc continetur.*" The first book records a genealogical account of the descent of Israel from Adam; and of the reign of David. The second book contains the history of Judah, to the very year of the Jews' return from the Babylonish captivity—the decree of Cyrus granting liberty being in the last chapter of this second book.

CHRISOME, in the office of Baptism, was a white vesture, which in former times the priest used to put upon the child, saying, Take this white vesture for a token of innocence.

CHURCH. The Church, meaning by the word the Catholic or Universal Church, is that society which was instituted by our blessed LORD, and completed by his Apostles, acting under the guidance of the HOLY SPIRIT, to be the depository of Divine truth, and the channel of Divine grace. Every society, or organized community, may be distinguished from a mere multitude or accidental concourse of people, by having a founder, a form of admission, a constant badge of membership, peculiar duties, peculiar privileges, and regularly appointed officers. Thus the Catholic Church has the LORD CHRIST for its

founder; its prescribed form of admission is the Holy Sacrament of Baptism; its constant badge of membership is the holy Sacrament of the Eucharist; its peculiar duties are repentance, faith, obedience; its peculiar privileges, union with GOD, through CHRIST its HEAD, and hereby forgiveness of sins, present grace and future glory: its officers are Bishops and Priests assisted by Deacons, in regular succession from the Apostles, the first constituted officers of this body corporate. It has the Bible for its code of laws, and a Divine tradition for precedents, to aid its officers in the interpretation of that code on disputed points. It is through the ordinances and Sacraments of the Church, administered by its Divinely appointed officers, that we are brought into union and communion with the invisible SAVIOUR; it is through the visible body that we are to receive communications from the invisible SPIRIT: and, says the Apostle, in the fourth chapter to the Ephesians, "There is" not merely one Spirit, "there is one Body *and* one SPIRIT, even as ye are called in one hope of your calling."—Again, in the tenth chapter of the 1 Cor. 17. "So we, being many, are one Body in CHRIST." And in the first chapter to the Colossians, the same Apostle tells us that this Body is the Church. And thus we must, if we are Scriptural Christians, believe that there is one holy Catholic and apostolic Church, of which one Church there are a variety of branches existing in various parts of the world, (not to mention the great division of militant and triumphant) just as there is one ocean, of which portions receive a particular designation from the shores which they lave. But of this one society there cannot be two branches in one and the same place opposed to each other, either in discipline or in doctrine; for reason dictates that both parts of a full contradiction cannot be true. Although there be two opposing societies or more in one place, both or all claiming to be CHRIST'S Church in that place, yet we are quite sure that only one of them can be the real Church. So here in this realm of England, speaking *nationally*, there is but one Church, over which the Archbishops of Canterbury and York, with their suffragans, preside: or looking at the case in a minuter division here in this diocese, there is only that one Church a branch of the national Church, as the

national is a branch of the Universal Church, over which our diocesan presides; or, to come to a yet minuter division here in this parish, there is but one Church, forming a branch of the diocesan Church, over which the parochial ministers preside. Now it is very possible for a person to dispute whether ours be that Church which CHRIST has established nationally, provincially, and parochially among us. But if we have any doubt upon the subject, since this is a matter of great importance, we ought never to rest satisfied until we are convinced that the community of Christians with which we happen to be associated is, by regular succession, *the* one true Church, the Catholic Church of that locality.

CHURCH OF ENGLAND. By the Church of England we mean that branch of the Catholic Church which is established under its canonical Bishops in England. When and by whom the Church was first introduced into Britain, is not exactly ascertained, but Eusebius asserts that it was first established here by the Apostles and their disciples. According to Archbishop Usher there was a school of learning to provide the British churches with proper teachers in the year 182. But when the Britons were conquered by the Anglo-Saxons, who were heathens, the Church was persecuted, and the professors of Christianity were either driven to the mountains of Wales, or reduced to a state of slavery. The latter circumstance prepared the way for the conversion of the conquerors, who, seeing the pious and regular deportment of their slaves, soon learned to respect their religion. We may gather this fact from a letter written by Gregory, the Bishop of Rome, in the sixth century, to two of the kings of France, in which he states that the English nation was desirous of becoming Christian, and in which he, at the same time, complains to those monarchs of the remissness of their clergy in not seeking the conversion of their neighbours. And hence it was that Gregory, with that piety and zeal for which he was pre-eminently distinguished, sent over Augustine and about forty missionaries, to England, to labour in the good work. The success of these missionaries, the way having thus been paved before them, was most satisfactory. They converted Ethelbert, who was not only king of Kent, but Brætwalda, or chief

of the Saxon monarchs. His example was soon followed by the kings of Essex and East Anglia, and gradually by the other sovereigns of England.

The successful Augustine then went over to Arles, in France, where he was consecrated by the prelate of that see; and, returning, became the first Archbishop of Canterbury, the Patriarch and Metropolitan of the Church of England. His see was immediately endowed with large revenues by king Ethelbert, who likewise established, at the instance of the Archbishop, the diocese of Rochester and London. Another portion of the Anglo-Saxons were converted by the Scottish Bishops. And thus gradually the Anglo-Saxon kings created bishoprics equal in size to their kingdoms. And the example was followed by their nobles, who converted their estates into parishes, erecting fit places of worship, and endowing them with tithes.

It is a great mistake to suppose, as some do, that the old churches in England were built or endowed by laws of the state or acts of parliament. They were the fruit of the piety of individuals of all ranks, princes and nobles, and private citizens. This fact accounts for the unequal size of our dioceses and parishes; the dioceses were (though subsequently subdivided) of the same extent as the dominions of their respective kings; the parishes corresponded with the estate of the patrons of particular churches. Nor was the regard of those by whom the Church was established and endowed confined to the spiritual edification of the poor; no, they knew that *righteousness exalteth a nation*, and, estimating properly the advantages of infusing a christian spirit into the legislature, they summoned the higher order of the clergy to take part in the national councils.

From those times to these an uninterrupted series of valid ordinations has carried down the apostolical succession in our Church.

That in the Church of England purity of doctrine was not always retained is readily admitted. In the dark ages, when all around was dark, the Church itself suffered from the universal gloom; this neither our love of truth nor our wishes will permit us to deny. About the seventh century the Pope of Rome began to establish an interest

in our Church. The interference of the Prelate of that great See, before he laid claim to any dominion of right, was at first justifiable, and did not exceed the just bounds, while it contributed much to the propagation of the Gospel. That the Bishop of Rome was justified in endeavouring to aid the cause of Christianity here in England, while England was a heathen nation, will not be disputed by those who recognize the same right in the Archbishop of Canterbury with respect to our own dependencies. But, in after ages, what was at first a justifiable interference was so increased as to become an intolerable usurpation. This authority was an usurpation, because it was expressly contrary to the decisions of a general council of the Church, and such as the Scripture condemns, in that the Scripture places all Bishops on an equality, and so they ought to continue to be, except where, for the sake of order, they voluntarily consent to the appointment of a President or Archbishop, who is nothing more than a *primus inter pares, a first among equals.* This usurpation for a time continued, and with it were introduced various corruptions, in doctrine as well as in discipline.

At length, in the reign of Henry VIII. the Bishops and Clergy accorded with the laity and government of England, and threw off the yoke of the usurping Pope of Rome. They, at the same time, corrected and reformed all the errors of doctrine, and most of the errors of discipline, which had crept into our Church during the reign of intellectual darkness. They condemned the monstrous doctrine of transubstantiation, the worship of saints and images, communion in one kind, and the constrained celibacy of the clergy, having first ascertained that these and similar errors were obtruded into the Church in the middle ages. Thus restoring the Church to its ancient state of purity and perfection, they left it to us, their children, as we now find it. They did not attempt to make new, their object was to *reform*, the Church. They stripped their venerable mother of the meretricious gear in which superstition had arrayed her, and left her in that plain and decorous attire with which, in the simple dignity of a matron, she had been adorned by apostolic hands.

Thus, then, it is seen that *ours* is the *old* Church of England, tracing its origin, not to Cranmer, and Ridley, who only *reformed* it; but that it is the *only* Church of England, which traces its origin up through the Apostles, to our SAVIOUR HIMSELF. To adopt the words of a learned and pious writer: "The orthodox and undoubted Bishops of Great Britain are the *only* persons who in any manner, whether by ordination or possession, can prove their descent from the ancient Saints and Bishops of these Isles. It is a positive fact, that they, and they *alone*, can trace their ordinations from Peter and Paul, through Patrick, Augustine, Theodore, Colman, Columba, David, Cuthbert, Chad, Anselm, Osmund, and all the other worthies of our Church." "It is true that there are some schismatical Romish Bishops in these realms, but they are of a recent origin, and cannot show the prescription and possession that we can. Some of these teachers do not profess to be Bishops of our churches, but are titular Bishops of places we know not. Others usurp the titles of various churches in these Islands, but are neither in possession themselves, nor can prove that their predecessors ever occupied them. The Sect (the sect of English Papists or Roman Catholics) arose in the reign of Queen Elizabeth, when certain persons, unhappily and blindly devoted to the See of Rome, refused to obey and communicate with their lawful pastors, who, in accordance with the law of GOD and the canons, asserted the ancient independence of the British and Irish Church; and the Roman Patriarch then ordained a few Bishops to Sees in Ireland, which were already occupied by legitimate pastors. In England this ministry is of later origin; for the first Bishop of that communion was a titular Bishop of Chalcedon in the seventeenth century."

The ecclesiastical state of England, as it stands at this day, is divided into two provinces or archbishoprics, of Canterbury and York. The Archbishop of Canterbury is stiled Metropolitan and Primate of all England, and the Archbishop of York Primate of England. Each Archbishop has within his province Bishops of several dioceses. The Archbishop of Canterbury has under him within his province, of ancient foundations, Rochester, his principal chaplain, London his dean, Winchester

his chancellor, Norwich, Lincoln, Ely, Chichester, Salisbury, Exeter, Bath and Wells, Worcester, Coventry and Lichfield, Hereford, Llandaff, St. David's, Bangor, and St. Asaph; and four fonnded by King Henry VIII. erected out of the ruins of dissolved monasteries, Glouces-ter, Bristol, Peterborough, and Oxford. The Archbishop of York has under him four; the Bishop of the county palatine of Chester, newly erected by King Henry the Eighth, and annexed by him to the Archbishop of York, the county palatine of Durham, Carlisle, and the Isle of Man, annexed to the province of York by King Henry the Eighth. But this Archbishop anciently had others, which time has taken from him. And every Archbishop and Bishop has his Dean and Chapter. The Archbishop of Canterbury has the precedence, next to him the Archbishop of York, next to him the Bishop of London, next to him the Bishop of Durham, and next to him the Bishop of Winchester; and then all other Bishops of both provinces, according to the seniority of their consecration. It is the office of the junior or last made Bishop to say the daily prayers in the House of Lords. Every diocese is divided into arch-deaconries; and every Archdeaconry is parted into dean-eries; and Deaneries again into parishes, towns, and hamlets. 1 *Inst.* 94.

Whoever shall come to the possession of the crown of England, shall join in communion with the Church of England, as by law established. 12 and 13 William, c. 2. s. 3.

By the 1 William, c. 6. oath shall be administered to every king or queen, who shall succeed to the imperial crown of this realm, at their coronation, to be adminis-tered by one of the Archbishops or Bishops, to be there-unto appointed by such king or queen; that they will to the utmost of their power maintain the laws of God, the true profession of the Gospel and Protestant Reformed Religion established by law; and will preserve unto the Bishops and Clergy of this realm, and to the Churches committed to their charge, all such rights and privileges as by law do or shall appertain unto them, or any of them.

And by the 5 Anne, c. 5. the king at his coronation shall take and subscribe an oath to maintain and preserve

inviolably the settlement of the Church of England, and the doctrine, worship, discipline, and government thereof, as by law established. S. 2.

By Can. 3, whoever shall affirm, that the Church of England by law established is not a true and Apostolical Church, teaching and maintaining the doctrine of the Apostles: let him be excommunicated *ipso facto*, and not restored but only by the Archbishop, after his repentance and public revocation of this his wicked error.

And by Can. 7, whoever shall affirm, that the government of the Church of England under His Majesty, by Archbishops, Bishops, Deans, Archdeacons, and the rest that bear office in the same, is antichristian, or repugnant to the word of GOD; let him be excommunicated *ipso facto*, and so continue until he repent, and publicly revoke such his wicked errors.

And moreover; seditious words, in derogation of the established religion, are indictable, as tending to a breach of the peace: as where a person said, "your religion is a new religion, preaching is but prating, and prayer once a day is more edifying." 1 *Haw.* 7.

CHURCH OF NORTH AMERICA. It is not possible in such a publication as this, to give an account of the various branches of the one Catholic Church, which are to be found in the various parts of the world, but it would be improper not to notice the Church in the United States of America, since it is indebted for its existence, under the blessing of the GREAT HEAD OF THE CHURCH Universal, to the missionary labours of the Church of England; or rather we should say, of members of that Church acting under the sanction of their Bishops, and formed into the Society for the Propagation of the Gospel in Foreign Parts. Before the American Revolution, it can scarcely be said that the Church existed in our American Colonies. There were congregations formed chiefly through the society just mentioned, and the clergy who ministered in these congregations were under the superintendence of the Bishop of London. We may say that the first step taken for the organization of the Church, was after the termination of the revolutionary war, at a meeting of a few clergy of New York, New Jersey, and Pennsylvania, at New Brunswick, N. Y. in May, 1784.

Though this meeting was called on other business, yet the project of a general union of the Churches throughout the States became a topic of sufficient interest to lead to the calling of another meeting, to be held in October following, in the city of New York. At this latter meeting, "although the members composing it were not vested with powers adequate to the present exigencies of the Church, they happily, and with great unanimity, laid down a few general principles, to be recommended in the respective States, as the ground on which a future ecclesiastical government should be established." It was also recommended that the several States should send clerical and lay deputies to a future meeting in Philadelphia, on September 27th of the following year. In the interim, the Churches of Connecticut having made choice of the Rev. Dr. Seabury for a Bishop, he had proceeded to England with a view to consecration. In this application he was not successful, the English Bishops having scruples, partly of a political nature, and partly relative to the reception with which a Bishop might meet, under the then imperfect organization of the Church. Resort was therefore had to the Church in Scotland, where Dr. Seabury received consecration in November, 1784.

According to appointment the first general convention assembled in 1785, in Philadelphia, with delegates from seven of the thirteen States. At this convention, measures were taken for a revisal of the Prayer Book, to adapt it to the political changes which had recently taken place; articles of union were adopted; an ecclesiastical constitution was framed; and the first steps taken for the obtaining of an Episcopate direct from the Church of England.

In June, 1786, the convention again met in Philadelphia, a correspondence having meanwhile been carried on with the Archbishops and Bishops of the English Church, considerable dissatisfaction was expressed on their part relative to some changes in the Liturgy, and to one point of importance in the constitution. The latter of these was satisfied by the proceedings of the then session, and the former were removed by reconsideration in a special convention summoned in October in the same year. It soon appearing that Dr. Provoost had been elected to the Epis-

copate of New York, Dr. White to that of Pennsylvania, and Dr. Griffith for Virginia, testimonials in their favour were signed by the convention. The two former sailed for England in November, 1786, and were consecrated at Lambeth on the 4th of February, in the following year, by the Most Reverend John Moore, Archbishop of Canterbury. Before the end of the same month they sailed for New York, where they arrived on Easter Sunday April 7th.

In July, 1789, the General Convention again assembled. The Episcopacy of Bishops White and Provoost was recognized; the resignation of Dr. Griffith, as Bishop elect of Virginia, was received; and in this, and an adjourned meeting of the body, in the same year, the constitution of 1786 was remodelled—union was happily effected with Bishop Seabury and the northern clergy; the revision of the Prayer Book was completed; and the Church already gave promise of great future prosperity. In September, 1790, Dr. Madison was consecrated Bishop of Virginia at Lambeth, in England, by the same Archbishop, who, a few years before had imparted the apostolic commission to Drs. White and Provoost. There being now three Bishops of the English succession, besides one of the Scotch, every thing requisite for the continuation and extension of the Episcopacy was complete. Accordingly the line of American consecrations opened in 1792, with that of Dr. Claggett, Bishop elect of Maryland. In 1795 Dr. Smith was consecrated for South Carolina; in 1797 the Rev. Edward Bass, for Massachusetts, and in the same year Dr. Jarvis for Connecticut, that diocese having become vacant by the death of Bishop Seabury. From that time the consecration of bishops has proceeded, according to the wants of the Church, without impediment to the present day. At the beginning of the present century, the Church had become permanently settled in its organization, and its stability and peace were placed on a secure footing. In 1811 there were already eight Bishops, and about two hundred and thirty other clergymen distributed through thirteen States. A spirit of holy enterprise began to manifest itself in measures for the building up of the Church, west of the Alleghany Mountains, and in other portions of the coun-

try where heretofore it had maintained but a feeble existence. The ministry numbers in its ranks men of the first intellectual endowments, and of admirable self-devotion to the cause of the Gospel. With a steady progress, unawed by the assaults of sectariansm, and the reproaches of the fanatic, the Church gradually established itself in the affections of all who came with a spirit of candour to the examination of her claims. The blessing of her GREAT HEAD was apparent, not only in the peace which adorned her councils, but in the demands which were continually made for a wider extension of her influence. Hence the establishment of the General Theological Seminary, and afterwards of the Domestic and Foreign Missionary Society: both of which institutions were instrumental in providing heralds of the Gospel, for the distant places of the west. These were followed by the Diocesan Seminaries of Virginia, Ohio, and Kentucky, and efforts for the founding of several in other dioceses. At the General Convention of 1835, the whole Church assumed the position of one grand missionary organization, and has already her bands of missionaries labouring in the cause of the Church, in the remotest districts of the country; and her banner has been lifted up in Africa, China, Greece, and other foreign parts. With her eighteen Bishops, and more than twenty dioceses; with her numerous societies for the spread of the Bible and the Liturgy; and with her institutions of learning, and presses constantly pouring out the light of truth, may we not predict, under the Divine protection, a day of coming prosperity, when Zion shall be a praise in all the earth; when her temples and her altars shall be seen on the far off shores of the Pacific: when even "the wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose."

CHURCH OF IRELAND. Of the first introduction of the Church into Ireland we have no authentic records, nor is it necessary to search for them, since, of the present Church, the founder, under GOD, was St. Patrick. From him it is that the present clergy, the reformed clergy, and they *only*, have their succession, and through him from the Apostles themselves. That by a regular series of consecrations and ordinations, the succession from

Patrick and Palladius, and the first Irish missionaries, was kept up until the reign of Queen Elizabeth, our opponents, the Irish Papists, will allow. The question, therefore, is whether that succession was at that time lost. The *onus probandi* rests with our opponents, and we defy them to prove that such was the case. It is a well known fact, that of all the countries of Europe, there was not one in which the process of the Reformation was carried on so regularly, so canonically, so quietly as it was in Ireland. Carte, the biographer of Ormond, having observed that the popish schism did not commence in England until the twelfth year of Queen Elizabeth's reign, but that for eleven years those who most favoured the pretensions of the Pope conformed to the reformed Catholic Church of England, remarks, "the case was much the same in Ireland, *where the Bishops complied with the* Reformation, and the *Roman Catholics*," (meaning those who afterwards became *Roman*, instead of remaining *reformed* Catholics,) resorted in general to the parish churches in which the English service was used, until the *end* of Queen Elizabeth's reign." It is here stated that the Bishops of the Church of Ireland, that is as the papists will admit, the then successors of St. Patrick and his suffragans, those who had a right to reform the Church of Ireland, consented to the Reformation, and that until the end of Queen Elizabeth's reign, and she reigned above forty-four years, there was no pretended Church, under the dominion of the Pope, opposed to the true Catholic Church, as is unfortunately now the case. The existing clergy of the Church of Ireland, whether we regard their order or their mission, and consequently the Church itself, are the only legitimate successors of those by whom that Church was founded. That in the Church of Ireland, as well as in the Church of England, corruptions in doctrine as well as in practice prevailed, before the Reformation, and that the Pope of Rome gradually usurped over it an authority directly contrary to one of the canons of a general council of the Church Universal, that of Ephesus, we fully admit. But that usurpation was resisted and denounced, and those corruptions removed and provided against at the Reformation. After the Reformation there was a growing inclination in the

Church of Ireland to form a close alliance with the Church of England. For this purpose, probably, an Irish convocation, after the restoration of Charles the Second, adopted the thirty-nine articles, which had been drawn up by an English convocation in Queen Elizabeth's reign. At the time of the union of the two kingdoms, the two churches were united under the title of the united Church of England and Ireland, although it is difficult to understand precisely what is meant by an united Church. Until very lately the Church of Ireland was governed by four Archbishops and eighteen Bishops, but by a tyrannical act of the state, the number has now been diminished to two Archbishops and twelve Bishops.

Church of Rome. The Church of Rome is properly that particular Church over which the Bishop of Rome presides, as the Church of England is that Church over which the Bishop of Canterbury presides. To enter into the history of that foreign Church, to describe its boundaries, to explain those peculiar doctrines which are contrary to Catholic doctrines, but which are retained in it, to discuss its merits or its corruptions, would be beside the purpose of this Dictionary. But there are certain schismatical communities in these kingdoms, which have set up an altar against our altar, and which are designated as the Church of Rome in England, and the Church of Rome in Ireland; and with the claims of these schismatical sects, in which the obnoxious doctrines of the Church of Rome, as asserted in the so-called council of Trent, are maintained, and in which the supremacy of the Pope of Rome is acknowledged, we are nearly concerned. It will be proper, therefore, to give an account of the introduction of Romanism or Popery into this country subsequently to the Reformation. From the preceding articles it will have been seen that the Church of England was canonically reformed. The old Catholic Church of England, in accordance with the law of God and the canons, asserted its ancient independence. That many members of the Church were in their hearts opposed to this great movement, is not only probable but certain, yet they did not incur the sin of schism, by establishing a sect in opposition to the Church of England, until the twelfth year of Elizabeth's reign, when they

were hurried into this sin by foreign emissaries from the Pope of Rome, and certain sovereigns hostile to the Queen. Mr. Butler, himself a Romanist, observes, that "many of them conformed for a while, in hopes that the Queen would relent and things come round again."—*Memoirs*, ii. p. 280, "He may be right," says Dr. Phelan, "in complimenting their orthodoxy at the expense of their truth; yet it is a curious circumstance, that their hypocrisy, while it deceived a vigilant and justly suspicious protestant government, should be disclosed by the tardy candour of their own historians." The admission, however, is important, the admission of a Romanist that Romanism was for a season extinct, as a community, in these realms. The present Romish sect cannot, therefore, consistently claim to be, what the clergy of the Church of England really and truly are, the representatives of the founders of the English Church. The Romish Clergy in Englaud, though they have *orders*, have no mission, on their own shewing, and are consequently schismatics. The Romanists began to fall away from the Catholic Church of England, and to constitute themselves into a distinct community or sect, about the year 1570, that is, about forty years after the Church of England had suppressed the Papal usurpation. This act was entirely voluntary on the part of the Romanists. They refused any longer to obey their Bishops, and departing from our communion, they established a rival worship, set up altar against altar. This sect was at first governed by jesuits and missionary priests, under the superintendence of Allan, a Roman Cardinal, who lived in Flanders, and founded the colleges at Douay and Rheims. In 1598, Mr. George Blackwall was appointed Archpriest of the English Romanists, and this form of ecclesiastical government prevailed among them till 1623, when Dr. Bishop was ordained titular Bishop of Chalcedon, and sent from Rome to govern the Romish sect in England. Dr. Smith, the next Bishop of Chalcedon, was banished in 1628, and the Romanists were without Bishops till the reign of James II.—*Palmer*, ii. 252. During the whole of the reign of James I. and part of the following reign, the Romish priesthood, both in England and land in Ireland, were in the interest, and many

of them in the pay of the Spanish monarchy. The titulars of Dublin and Cashel are particularly mentioned as pensioners of Spain; the general memorial of the Romish hierarchy in Ireland, in 1617, was addressed to the Spanish court, and we are told by Bishop Berrington, himself a Romanist, that the English Jesuits, 300 in number, were all of the Spanish faction. In Ireland, as we have seen before, the Bishops almost unanimously consented, in the beginning of Queen Elizabeth's reign, to remove the usurped jurisdiction of the Roman Pontiff, and consequently there, as in England, for a great length of time there were scarcely any Popish Bishops. But "swarms of Jesuits," says Carte, "and Romish priests, educated in the seminaries founded by King Philip II. in Spain and the Netherlands, and by the Cardinal of Lorraine in Champagne, (where, pursuant to the vows of the founders, they sucked in, as well the principles of rebellion, as of what *they* call catholicity,) coming over to that kingdom, as full of secular as of religious views, they soon prevailed with an ignorant and credulous people to withdraw from the public service of the Church." Madgarran, titular Archbishop of Armagh, was sent over from Spain, and slain in an act of rebellion against his sovereign. In 1621 there were two Popish Bishops in Ireland, and two others resided in Spain. These persons were ordained in foreign countries, and could not trace their ordinations to the ancient Irish Church. The audacity of the Romish hierarchy in Ireland has only of late years been equalled by their mendacity; but we know them who they are: the successors, not of St. Patrick, but of certain Spanish and Italian prelates, who in the reign of James the First, originated, contrary to the canons of the Church, the Romish sect; a sect it truly is in that country, since there can be but one Church, and that is the Catholic, in the same place: *See Article on the Church*—and all that they can pretend to is, that, without having any mission, being therefore in a state of schism, they hold peculiar doctrines and practices which the Church of Ireland may have practised and held for one, two, three, or at the very most four hundred, out of the fourteen hundred years during which it has been established; while even as a counterpoise to

this, we may place the three hundred years which have elapsed between the Reformation and the present time. What is thus said of the Romish sect in Ireland, is equally applicable, *mutatis mutandis*, to the Romish sect in England.

CHURCH IN SCOTLAND. Although it is in a state of the deepest destitution, and till lately of depression, there is a true branch of the Catholic Church in Scotland; and as that Church, like the American, is much indebted to the Church of England, it is fitting that its history should form an article in this Dictionary. The early history of the ancient Church of Scotland, like that of Ireland, is involved in much obscurity, nor is it necessary to investigate it, since, at the period of our Reformation, it was annihilated; it was entirely subverted; not a vestige of the ancient Christian Church of that kingdom remained. Meantime the Scottish nation was torn by the fiercest religious factions. The history of what occurred at the so-called Reformation of Scotland, the fierceness, the fury, the madness of the people, who murdered with Scripture on their lips, would make an infidel smile, and a pious Christian weep. In 1610 King James the First attempted to re-introduce the Catholic Church into Scotland. He caused three Scottish divines to be consecrated Bishops, in London, "and that," says Bishop Guthrie, "not without the consent and furtherance of many of the wisest among the ministry." King Charles the Martyr endeavoured to complete the good work which his father had begun, but for the sins of the Scottish people, he was not permitted to succeed in his labour of love: nay, rather the fact of his having made the attempt so exasperated the Scots against him, that they finally proved their ignorance of Scripture, and their want of true Christian principles, by assenting to the parricide of their sovereign when it was effected by their disciples in England. The Catholic Church, after the martyrdom of Charles, became extinct in Scotland; but it was once more restored at the restoration of his son. Four Scottish divines were again consecrated in London in 1661. These prelates took possession of the several sees to which they had been appointed, and the other ten sees were soon canonically filled by men duly invested with the

episcopal character and function. So things remained until the Revolution of 1688. The Bishops of Scotland, mindful of their oaths, refused to withdraw their allegiance from the king, and to give it to the Prince of Orange, who had been elected by a portion of the people to sovereignty, under the title of William III. The Prince of Orange offered to to protect them and to preserve the civil establishment of the Church, provided that they would come over to his interests and support his pretensions to the throne. This they could not conscientiously do; and consequently, by the Prince and parliament, the Bishops and the clergy were ordered either to conform to the new government or to quit their livings. There were then fourteen Bishops in Scotland, and nine hundred clergy of the other two orders. All the Bishops, and by far the greater number of the other clergy, refused to take the oaths, and in the livings they were thus compelled so relinquish, Presbyterian ministers were in general placed. And thus the Presbyterian sect was established instead of the Church, (so far as it can be established by the authority of man,) in Scotland. It was stated that this was done because the establishment of the Church was contrary to the will of the people, who, as they had elected a king, ought, as it was supposed, to be indulged in the still greater privilege of selecting a religion. And yet it is said in the life of Bishop Sage, "it was certain, that not one of three parts of the common people were then for the Presbytery, and not one in ten among the gentlemen and people of education." The human system of doctrine to which the established Kirk of Scotland subscribes is the Westminster confession of faith, and its conscientious members are bound by the national and solemn league, a formulary more tremendous in its anathemas than any Bull of Rome, to endeavour the extirpation of Popery and Prelacy, i. e. "church government by Archbishops, Bishops, and all ecclesiastical officers dependant upon the hierarchy:" and certainly, during their political ascendancy, the members of that establishment have done their best to accomplish this, so far as Scotland is concerned, although, contrary to their principles, there are some among them who would make an exception in favour of England, if the Church of England would be base

enough to forsake her Sister Church in Scotland. That Church is now just in the position in which our Church would be, if it pleased parliament, in what is profanely called its omnipotence, to drive us from our sanctuaries and to establish the Independents, or the Wesleyans, or the Jumpers, in our place.

The Bishops of the Scottish Church, thus deprived of their property and their civil rights, did not attempt to keep up the same number of Bishops as before the Revolution, nor did they continue the division of the country into the same dioceses, as there was no occasion for that accuracy, by reason of the diminution which their clergy and congregations had suffered, owing to the persecutions they had to endure. They have also dropped the designation of Archbishops, now only making use of that of *Primus*, (a name formerly given to the presiding Bishop,) who being elected by the other Bishops, six in number, is invested thereby with the authority of calling and presiding in such meetings as may be necessary for regulating the affairs of the Church. The true Church of Scotland has thus continued to exist from the Revolution to the present time, notwithstanding those penal statutes, of the severity of which some opinion may be formed when it is stated, that the grandfather of the present venerable Bishop of Aberdeen, although he had taken the oaths to the government, was committed to prison for six months; and why? for the heinous offence of celebrating divine service *according to the forms of the English Book of Common Prayer*, in the presence of more than four persons! But in vain has the Scottish establishment thus persecuted the Scottish Church; as we have said, she still exists, perhaps, amidst the dissensions of the establishment, to be called back again to her own. The penal statutes were repealed in the year 1792. But even then the clergy of that Church were so far prohibited from officiating in the Church of England, that the clergyman, in whose church they should perform any ministerial act, was liable to the penalties of a premunire. Although a clergyman of any of the Greek Churches, although even a clergyman of the Church of Rome, upon his renouncing those Romish peculiarities and errors, which are not held by our Scottish brethren, could serve at our altars, and

preach from our pulpits, our brethren in Scotland and America were prevented from doing so. This is to be attributed to the influence of Bishops during the last century, who cared more for a civil establishment, than for the Church of CHRIST, who were rather politicians than divines. This disgrace however has now been removed by the piety of the present Archbishop of Canterbury, who obtained an act in the last session of parliament which restores to the Church one of her lost liberties. At the end of the last century the Catholic Church in Scotland adopted those thirty-nine articles which were drawn up by the Church of England in the reign of Queen Elizabeth. They, for the most part, make use of our Liturgy, though in some congregations the old Scotch Liturgy is restored.

CHURCH. The consecrated edifice to which Christians of any particular locality are accustomed to repair for the reception of the Sacraments and for public worship, is called a Church. The word is so used in Holy Scripture. "Have ye not houses to eat and drink in? Or despise ye the Church of GOD?" (I Cor. xi. 22.) The first church, in this sense of the word, was the upper room so often mentioned in the Acts of the Apostles, where the Apostles were assembled when the HOLY GHOST came upon them, (Acts, ii.) where our SAVIOUR instituted the Eucharist, where HE appeared to the disciples two Sundays, one after another, after HIS resurrection, (John, xx.)—where the seven deacons were selected and ordained, (Acts, vi.) where the first Council of Jerusalem met, (Acts, xv.) which place was afterwards called the Church of Mount Sion. Although some persons have been found, who, acting on the principle of Judas Iscariot, think all expense a waste which is bestowed on the decoration of churches; wiser and more pious persons are unable to believe, on mere human conjecture, that the great CREATOR of the world has enriched it with so many precious varieties merely to administer to our pride, and that to his service the meanest things only should be dedicated. Not only are our senses awakened by "bright and noble appearances," and thereby quickened to that reverence which is due to the SOVEREIGN RULER of the universe; but by adorning our churches, we enable our poorer brethren to have their

share in the gratification afforded by the wealth which GOD has bestowed upon our nation. They feel that there is one palace in which the poor in pocket, if they be also poor in spirit, are more welcome than the rich; since among the poor, HE who is the LORD of that palace, had his place when he abode upon earth.

By the English Church, provision has been made for the decent adornment of our sanctuaries. By the rubric before the Common Prayer, it is ordained that such ornaments of the church and of the ministers thereof, at all times of their ministration, shall be retained and be in use, as were in this Church of England, by authority of parliament, in the second year of the reign of King Edward VI. Although the authority of an act of parliament, in such a matter, would not be great, what parliament made the law of the land, this rubric has made a canon of the Church. During the last century, from ignorance; from superstition, from a want of sufficient regard to their solemn subscriptions, or from a culpable political desire to allure men to attend the *services* by keeping back the unpopular *doctrines* of the church, and by making her practices to accord with those of the conventicle, this rubric was much neglected by many of the clergy. We may hope that a better day has now dawned upon us; that both the clergy and churchwardens will be more mindful of their solemn engagements, even though it involve them in much unpopularity, and drive away from them the perverse and superstitious, who think themselves wiser than the Church.

A church is divided into two parts, the body of the church and the chancel. The chancel, observes Bishop Cosins, is separated from the body of the church by a frame of open work, and is, or ought to be, furnished with a row of chairs or stools on either side. And if there were formerly any steps up to the place where the altar or table stands they are to continue. On the altar, by the rubric referred to, two lights "are to be placed, to represent the light which CHRIST'S Gospel brought into the world."—*See Consecration of Churches.* At first there was only one church in each diocese, viz: at the place where the Bishop resided, and performed all divine offices; from whence, as necessity required, priests were sent out

to preach and baptize in the remoter parts of the diocese. By degrees the Saxon thanes and noblemen erected lesser churches for their own convenience, obliging their tenants to pay tithe for the support of the ministers. Almost all the churches of England were erected by the piety of individual members of our Church; very few were built, and still fewer endowed, by the state.

Churches may be considered under the following appellations:—1. Cathedrals, of which the Bishop is Incumbent.—2. Collegiate, and these were monasteries, of which Abbots and Priors were formerly the heads.—3. Parochial, of which Rectors and Vicars, and Perpetual Curates are Incumbents.

As to the first of these, we find that when our Saxon ancestors were converted to Christianity, they used such British churches as were then standing, and those were very few. But Ethelbert, King of Kent, built two, and by his example other great men were encouraged to do the like.

Bede, our first English historian, gives us an account of two more, which were built by noblemen; and it is probable, he would not have mentioned it, if it had been a common thing to build churches in those days, or if many had been then built; from which we may conclude, that the work went on very slowly; for though the piety of some Bishops moved them to so good an undertaking, and particularly Birinus, an Italian, who was sent here by Pope Honorius, to preach the Gospel, and who built a church at Dorchester, in Oxfordshire; yet there were not churches enough in the nation to contain the converts, for they usually met in the field, where they worshipped publicly under an erected Cross.

But in the churches thus built, the Bishop and his Clergy lived in common, whom he sent out to particular places to preach the gospel, where he thought they might be most successful; and these are the churches we now call Cathedrals.

These were dedicated to the service of God in those early days, and were preserved for that purpose, when the abbies were demolished at the beginning of the Reformation, and now stand as the stately monuments of the piety of our predecessors.

2, Collegiate; the state of an ambulatory clergy being found to be inconvenient, and several churches being built where Christianity most prevailed, but still, at some distance from the Cathedrals, the Bishop settled a competent number of Presbyters there, which not long after were called Collegiate Churches, and these were liberally endowed by the great and pious men of that age.

3. Parochial; in succeeding ages when the nation became populous, and many villages were built, some of them more remote from the Cathedrals, the Bishop gave leave that churches should be built there, and transferred the right of Baptism and burial to them, which, with the right of tithes made them parochial; and not long after, lords of manors built more churches on their own lands, for the greater conveniency of themselves and their tenants, and made parishes of their own demesnes, but this was not till the latter end of the Saxon reigns; for Bede, who was a monk himself, complained to Egbert, Archbishop of York, above two hundred years after the conversion of the Saxons, that there was a great want of parochial settlements in his days, which implies that there were some such settlements. But when churches were built, it was necessary to fix the bounds within particular districts, that the people who resided there might know where to attend the worship of GOD; and laws were soon made by the consent of the Bishops, that the lords of manors might retain a third part of the tithes, arising yearly within their manors, from the common treasury of the diocese, for the use of their churches; and thus a parochial right of tithes became vested in the rectors of those churches.—For the date of these alterations see *Parish.*

And here it may not be improper to mention the ancient ceremonies, in consecrating the ground on which the church was intended to be built, and of the church itself after it was built. When the materials were provided for building, the Bishop came in his robes to the place, &c. and having prayed, he then perfumed the ground with incense in a circular motion, then the people sung a collect in praise of that saint to whom the church was to be dedicated; then the corner stone was brought to the Bishop, which he crossed and laid for the foundation. After these ceremonies one would think some stately

fabric was to be erected; but the churches were then so very mean, that when the candles were set before the altar, they were often blown out by the wind, through the chinks and thinness of the walls; and it was upon this occasion that King Alfred invented lanthorns. But as mean as they were, those churches were always consecrated, and a great feast was made on that day, or on the Saint's day to which it was dedicated; but the form of the consecration was left to the discretion of the Bishop. There was one drawn up here in 1661, but it was never authorized.

CHURCHWARDENS These are very ancient officers; and by the common law are a lay-corporation, to take care of the goods of the Church: and may sue and be sued as the representatives of the parish. Churches are to be repaired by the churchwardens, at the charge of all the inhabitants, or such as occupy houses or lands within the parish.

In the ancient episcopal synods, the Bishops were wont to summon divers creditable persons out of every parish, to give information of, and to attest the disorders of clergy and people. They were called *testes synodales;* and were in after times a kind of empannelled jury, consisting of two, three, or more persons in every parish, who were upon oath to present all heretics and other irregular persons. *Ken. Par. Ant.* 649. And these in process of time became standing officers in several places, especially in great cities, and from hence were called synods-men, and by corruption sidesmen: they are also sometimes called questmen, from the nature of their office, in making inquiry concerning offences. And these sidesmen or questmen, by canon 90, are to be chosen yearly in Easter week, by the minister and parishioners (if they can agree) otherwise to be appointed by the Ordinary of the diocese. But for the most part this whole office is now devolved upon the churchwardens, together with that other office which their name more properly imports, of taking care of the church and of the goods thereof, which has long been their function.

By Canon 118. The churchwardens and sidesmen shall be chosen the first week after Easter, or some week following, according to the direction of the Ordinary.

And by Canon 89. All churchwardens or questmen in

every parish, shall be chosen by the joint consent of the minister and the parishioners, if it may be; but if they cannot agree upon such a choice, then the minister shall chuse one, and the parishioners another; and without such a joint or several choice, none shall take upon them to be churchwardens. But if the parish is entitled by custom to chuse both churchwardens, then the parson is restrained of his right under this canon. *Gibs.* 218. 2 *Roll's Abr.* 287.

CHURCH-RATE. The greater part of the property of this country has been bought and sold with an understanding that the church of the parish is to be kept and repaired by the owners of the property. Except for this liability, a larger sum would have been paid for the property. For those, therefore, who have thus profited by the existence of a church rate, to refuse that rate, and so appropriate to themselves what does not belong to them, is an act not only of profaneness but of dishonesty.

Rates for reparation of the church are to be made by the churchwardens, together with the parishioners assembled upon public notice given in the church. And the major part of them that appear shall bind the parish: or if none appear, the churchwardens alone may make the rate; because they, and not the parishioners, are to be cited and punished, in defect of repairs. But the Bishop cannot direct a commission to rate the parishioners, and appoint what each one shall pay: this must be done by the churchwardens and parishioners; and the spiritual court may inflict spiritual censures until they do. *Gibs.* 196. 1 *Bac. Abr.* 373. But if the rate be illegally imposed, by such commission from the Bishop, or otherwise, without the parishioners consent; yet if it be after assented to, and confirmed by the major part of the parishioners, that will make it good. *Wats. c.* 39. And these levies are not chargeable upon the land, but upon the person in respect of the land, for the greater equality and impartiality. *Degge,* P. 1. c. 12. And houses as well as lands are chargeable, and in some places houses only: as in cities and large towns where there are only houses, and no lands to be charged. *Hetl.* 130. 2 *Lut.* 1019. It is said, that the patron of a church, as in right of the founder, may prescribe, that in respect of the foundation, he and his tenants have been freed from the charge

of repairing the church. The rectory or vicarage which is derived out of it, is not chargeable to the repair of the body of the church, steeple, public chapels, or ornaments; being at the whole charge of repairing the chancel. *Degge, P.* 1 *c.* 12. But an impropriator of a rectory or parsonage, though bound to repair the chancel, is also bound to contribute to the reparations of the church, in case he has lands in the parish which are not parcel of the rectory. This was adjudged by the whole court in Sergeant Davie's case, without any question made of it. *Gibs.* 197. The inhabitants of a precinct where there is a chapel, though it is a parochial chapel, and though they do repair that chapel, are nevertheless of common right contributory to the repairs of the mother church. If they have seats at the mother church, to go thither when they please, or receive the Sacraments, or sacramentals, or marry, christen, or bury at it, there can be no pretence for a discharge. Nor can any thing support that plea, but that they have time out of mind been discharged (which also is doubted whether it be of itself a full discharge); or that in consideration thereof, they have paid so much to the repair of the church, or the wall of the churchyard, or the keeping of a bell, or the like compositions; which are clearly a discharge. *Gibs.* 197.

Church Yard. The ground adjoining to the church, in which the dead are buried. As to the original of burial places, many writers have observed, that at the first erection of churches, no part of the adjacent ground was allotted for the interment of the dead; but some place for this purpose was appointed at a farther distance. This practice continued until the time of Gregory the Great, when the monks and priests procured leave, for their greater ease and profit, that a liberty of sepulture might be in churches or places adjoining to them. But by the ninth canon, entitled *De non sepeliendo in ecclesiis,* this custom of sepulture in churches was restrained, and no such liberty allowed for the future, unless the person was a priest or some holy man, who by the merits of his past life might deserve such a peculiar favour.

By Canon 85. The churchwardens or questmen shall take care that the church yards be well and sufficiently repaired, fenced and maintained with walls, rails, or pales,

as have been in each place accustomed, at their charges unto whom by law the same appertains.

The church yard is the freehold of the parson; but it is the common burial place of the dead, and for that reason it is to be fenced at the charge of the parishioners, unless there is a custom to the contrary, or for a particular person to do it, in respect of his lands adjoining to the church yard; and that must be tried at common law. But though the freehold is in the parson, he cannot cut down trees growing there, except for the necessary repairs of the chancel; because they are planted, and grow there for the ornament and shelter of the church.

Churching of Women, or the thanksgiving of women after child-birth. That service of the church is thus designated which is used when a woman desires to return thanks, with the congregation, to Almighty God, after deliverance from the great pain and peril of child-birth. Like many other Christian usages, it is probably of Jewish origin, being derived from the rite of Purification, which is enjoined so particularly in the 12th chapter of Leviticus. Not that we observe it by virtue of that precept, which we grant to have been ceremonial, and so not now of any force; but because we apprehend some moral duty to have been implied in it by way of analogy, which must be obligatory upon all, even when the ceremony has ceased. If it be asked why the Holy Church has appointed a particular form for this deliverance, and not for deliverance from other cases of equal danger, the answer is, the church did not so much take measure of the peril, as accommodate herself to that mark of separation which God himself has put between the pain of childbearing and other maladies. "To endure and bring forth in sorrow," was signally inflicted upon Eve; and in her upon all mothers, as a penalty for her first disobedience, (Gen. iii. 16.) so that the sorrows of child-birth have, by God's express determination, a more direct and peculiar reference to Eve's disobedience than any other disease whatsoever: and though all maladies are the product of the first sin, yet is the malediction specifically fixed and applied to this alone. Now when that which was ordained previously as a curse for the first sin, is converted to so great a blessing, God is certainly in that case more to be praised in a set and solemn office.

Circumcision of Christ Jesus. This feast is celebrated by the Church, to commemorate the active obedience of our Lord, in fulfilling all righteousness, which is one branch of the meritorious Cause of our Redemption; and by that means abrogating the severe injunctions of the Mosaical establishment, and putting us under the grace of the Gospel. The institution of this feast is of very considerable antiquity. In the sixth century a special and appropriate service for it was in use. It sometimes took the name of the "Octave of Christmas," or the eighth day from that festival: being observed on January 1st.

Cistercians. Towards the conclusion of the eleventh century, Robert, Abbot of Moleme, in Burgundy, having employed, in vain, his most zealous efforts to revive the decaying piety and discipline of his convent, and to oblige his monks to observe more exactly the rule of St. Benedict, retired with about twenty monks to a place called Citeaux, in the diocese of Chalons. In this retreat, Robert founded the famous order of the Cistercians, which made a most rapid and astonishing progress, spread through the greatest part of Europe in the following century, was enriched with the most liberal and splendid donations, acquired the form and privileges of a spiritual republic, and exercised a sort of dominion over all the monastic orders. The great and fundamental law of this new fraternity was the rule of St. Benedict, which was to be rigorously observed. To this were added several other injunctions intended to maintain the authority of the rule. These injunctions were extremely austere, and grievous to nature, but esteemed pious and laudable in a superstitious age. However, they did not preserve the sanctity of this order. The seducing charms of opulence corrupted the Cistercians, whose zeal in the rigorous observance of their rule began gradually to diminish, and who in time became as negligent and dissolute as the rest of the Benedictines.

Citation. This is a precept under the seal of the ecclesiastical judge, commanding the person against whom the complaint is made to appear before him, on a certain day, and at a certain place therein mentioned, to answer the complaint in such a cause, &c.

Clergy. This word is derived from a Greek word

which signifies a portion, and it denotes the body of men set apart by due ordination for the service of GOD, and to be the portion of the LORD. With us of the English Church there are only the three superior orders of the Clergy, Bishops, Priests, and Deacons. In some churches the Bishops ordain to inferior offices, such as Sub-Deacon, Reader, &c., and to these also the title of clergy is in those Churches applied. But this was not done, in any church, before the third century. There were clergy of the inferior orders in our own church *before* the Reformation; but *at* and *since* the Reformation, our Bishops ceased to ordain to those offices, such as Verger, Sexton, &c. which can be discharged by laymen. St. Jerome observes that the name clergy is derived from a Greek word which signifies a lot; and thence he says GOD's ministers were called clergy either because they are the lot and portion of the LORD, or because the LORD is their lot, that is, their inheritance. It is acutely observed by a modern writer, "If there be a clergy in the Church of CHRIST, and if the office of the clergy is not only to minister *for* men, but to minister *from* GOD, then it is clear that something more than the choice of the people or the assumption of the individual is required to give a man a place in the clergy: and it is equally clear, that the intervening of a few or many successions to an usurped office, does not better the position of the last intruder. If A, having no power to ordain, that is, to transmit the office of a minister *from* GOD, pretends to ordain B, and B to ordain C, and so on to M or N, since none of the intervening persons can transmit more than he has received and B in fact received absolutely nothing from A, who had absolutely nothing to give, then are M and N mere laymen, with this only addition, whether it is of honour or of shame, that they are assuming a sacred office which does not belong to them. How many sects are now without a clergy I do not pretend to say."—*Poole's Life and Times of St. Cyprian*, p 44.

CLERK. This word is in fact, only an abbreviation of the word clergyman. But it is now used to designate certain laymen, who are appointed to conduct or lead the responses of the congregation, and otherwise to assist in the services of the church. In cathedrals and collegiate

churches, there are several of these lay clerks; in parish churches generally, there is but one, who is styled the parish clerk. Before the Reformation, and for some time after, these were real clerks, i. e. clergymen who assisted the officiating priest. But at the Reformation, so much of the church property was confiscated to create certain great and noble families, and to bribe the courtiers of Henry and Edward into a concurrence with the great movement, that it became impossible for a long time to maintain more than one clergyman in a parish—the office, therefore, which used to be performed by one or more clergymen, devolved upon a layman. There can be little doubt that in parishes where there are more than one clergyman resident, the duties of the parish clerk should be performed by them, especially in leading the responses, singing, giving notices, &c., but long custom has familiarized us to the services of a lay-clerk, that we permit him as of right to do even in the presence of the clergy, what strictly speaking belongs to the clerical office. It is great fault in a congregation when they permit the lay-clerk to do more than *lead them* in the responses or their singing. The eighteenth Canon directs all persons, man, woman, and child, to say in their due places audibly with the minister, the Confession, the LORD's Prayer, and the Creed, and make such other answers to the public prayer as are appointed in the Book of Common Prayer; and the laity forfeit a high privilege when they leave their share of the service to the lay-clerk alone.

Can. 91. And the said clerk shall be twenty years of age at the least; known to the parson, vicar, or minister, to be of honest conversation, and sufficient for his reading, writing, and also for his competent skill in singing (if it may be). All incumbents once had the right of nomination of the parish clerks, by the common law and custom of the realm. *Gibs.* 214.

Parish clerks, after having been duly chosen and appointed, are usually licensed by the Ordinary. *Johns.* 204.

And when they are licensed, they are sworn to obey the minister. *Johns.* 205.

With respect to his removal from office, the parish clerk ought to be deprived by him that placed him in his office; and if he is unjustly deprived, a mandamus will lie

to the churchwardens to restore him: for the law looks upon him as an officer for life, and one that hath a freehold in his place, and not as a servant; and therefore will not suffer the ecclesiastical court to deprive him, but only to correct him for any misdemeanor by ecclesiastical censures. 2 *Roll's Abr.* 234. *Gibs.* 214. *God.* 192.

COADJUTOR. In cases of any habitual distemper of the mind, whereby the incumbent is rendered incapable of the administration of his cure, such as frenzy, lunacy, and the like, the laws of the Church have provided coadjutors. Of these there are many instances in the ecclesiastical records, both before and since the Reformation; and we find them given generally to parochial ministers (as most numerous), but sometimes also to deans, archdeacons, prebendaries, and the like; and no doubt they may be given, in such circumstances, at the discretion of the Ordinary, to any ecclesiastical person, having ecclesiastical cure and revenue. *Gibs.* 901.

CŒNOBITES. An order of monks, in the fourth century. They lived together in a fixed habitation, and formed one large community under a chief, whom they called father or abbot.

COLLATION. This is where a bishop gives a benefice which either he had as patron or which came to him by lapse. This is also a term in use among ecclesiastical writers to denote the spare meal on days of abstinence, consisting of bread or other fruits; but without meat.

COLLECTS. These are certain brief and comprehensive prayers, which are found in all known liturgies and public devotional offices. The use of the term being very ancient, it is difficult, if not impossible, to give any satisfactory account of its rise. Ritualists have thought that these prayers were so called because they were used in the public congregation or *collection* of the people; or, from the fact of many petitions being here collected together in a brief summary; or because they comprehend objects of prayer gathered out of the Epistles and Gospels. But whatever may be the origin of the term, it is one of great antiquity. It is indeed difficult to trace the antiquity of repeating collects at the end of the service. It certainly, however, prevailed in our own Church, the

Church of England, even during the period preceding the Norman Conquest. The very collects that we still use, formed part of the devotional offices of our Church long before the Reformation. They are generally directed to GOD the FATHER, in the Name of JESUS CHRIST our LORD: for so they usually conclude, CHRIST being the Altar on which all our prayers are to be offered, though sometimes they are directed to CHRIST HIMSELF, who is GOD co-equal and co-eternal with the FATHER. They consist usually of two parts, an humble acknowledgment of the adorable perfection and goodness of GOD, and a petition for some benefit from HIM. Among the advantages resulting from the regulation of the Church in making use of these short collects, are,—the relief they give to the worshipper; the variety they throw into the service; the fixing of attention by new impulses of thought; the solemnizing of the mind, by frequent invocations of the HEARER of prayer; the constant reference of all our hopes to the Merits and Mediation of CHRIST, in *whose Name* every collect is offered; and lastly, the inspiring feeling, that in them we are offering up our prayers in the same words which have been on the lips of the martyrs and saints of all ages.

COLLEGE, a Community. Hence we speak of an episcopal College or College of Bishops. It was an old maxim of Roman law, that by fewer than three persons a College could not be formed. Hence as a Bishop is to be consecrated not by a single Bishop, but by a Synod or College, at least three are required to be present at each consecration. A College with us generally means a house in which the members of a University may reside.

COMMENDAM. Commendam is a living commended by the crown to the care of a clergyman until a proper pastor is provided for it. These commendams for some time have been seldom or never granted to any but Bishops, who, when their bishoprics were of small value, were, by special dispensation, allowed to hold their benefices, which on their promotion devolved into the hands of the Queen.

COMMANDRIES. New houses of the same kind among the Knights Hospitallers, as the Preceptories among the Templars. See *Preceptories*.

COMMENTARY. An exposition; book of annotations on Holy Scripture. In selecting a commentary much care is necessary, because a skilful commentator may wrest the Scriptures so as to make them support his private opinion. A Calvinist makes Scripture speak Calvinism, an Arminian makes it speak Arminianism. The question to be asked, therefore, is according to what principle does the annotator *profess* to interpret Scripture? What is his standing-point? If he takes the Church for his guide; if he professes to interpret according to the doctrines of the Church, although he may err in a matter of detail, he cannot seriously mislead. We may instance the third chapter of St. John's Gospel, how very different will be the meaning of that chapter interpreted by a Calvinist, who denies the scriptural doctrine of Baptismal Regeneration, from the meaning which will be attached to it by one who holds the truth as it is taught in the Church, and who, with the Church of England, in the office for the Baptism of persons in riper years, applies what is said in that chapter to Baptismal Grace.

COMMINATION, means a threat or denunciation of vengeance. There is an ancient office in the Church of England entitled, "a Commination or denouncing of GOD's anger and judgment against sinners, with certain prayers to be used on the first day of Lent, and at other times as the Ordinary shall appoint." This office, says Mr. Palmer, is one of the last memorials we retain of that solemn penitence, which during the primitive ages occupied so conspicuous a place in the discipline of the Christian Church. In the earliest ages, those who were guilty of grievous sins, were solemnly reduced to the order of penitents; they came fasting and clad in sackcloth and ashes on the occasion, and after the Bishop had prayed over them, they were dismissed from the Church. They then were admitted gradually to the the classes of *hearers, substrati, and consistantes,* until at length, after long trial and exemplary conduct, they were again decreed worthy of communion. This penitential discipline, at length, from various causes, became extinct, both in the Eastern and Western Churches; and from the twelfth or thirteenth century, the solemn office of the first day of

Lent was the only memorial of this ancient discipline in the West. The Church of England has long used this office nearly as we do at present, as we find almost exactly the same appointed in the MS. Sacramentary of Leofric, which was written for our Church about the ninth or tenth century: and year by year she directs her ministers to lament the defection of the godly discipline we have been describing.

COMMISSARY, is a title of jurisdiction, appertaining to him that exercises ecclesiastical jurisdiction, in places of the diocese so far distant from the chief city, that the chancellor cannot call the people to the Bishop's principal consistory court, without great trouble to them.

COMMON PRAYER—(See *Liturgy.*)—By Canon 4. Whosoever shall affirm, that the form of GOD'S worship in the Church of England, established by law, and contained in the Book of Common Prayer and administration of the Sacraments, is a corrupt superstitious or unlawful worship of GOD, or containeth any thing in it that is repugnant to the Scriptures; let him be excommunicated *ipso facto*, and not restored but by the Bishop of the place, or Archbishop, after his repentance and public revocation of such his wicked errors.

By Canon 38. If any minister, after he has subscribed to the Book of Common Prayer, shall omit to use the form of prayer, or any of the orders or ceremonies prescribed in the Communion Book, let him be suspended; and if after a month he does not reform and submit himself, let him be excommunicated; and then if he shall not submit himself within the space of another month, let him be deposed from the ministry.

And by Canon 98. After any judge ecclesiastical has pronounced judicially against contemners of ceremonies, for not observing the rites and orders of the Church of England, or for contempt of public prayer: no judge *ad quem* shall allow of his appeal, unless the party appellant do first personally promise and avow, that he will faithfully keep and observe all the rites and ceremonies of the Church of England, as also the prescript form of Common Prayer, and do likewise subscribe to the same.

COMMUNION. This is one of the names given to the

Sacrament of the Eucharist, and was undoubtedly taken from St. Paul's account of that Sacrament, where he teaches, as the learned Dean Waterland observes, that the effect of this service is the Communion of the Body and Blood of CHRIST. 1 Cor. x. 16. He does not, indeed, call the Sacrament by that *name*, as others have done since, he was signifying what the thing is, or what it does, rather than how it was then *called*. (*See Eucharist.*) The office for the Holy Communion is a distinct office, and there is no direction at what time of the day it shall be used, only custom has determined that it shall be used in the forenoon. The communion is appointed for *every* Sunday, only the Church has ordered that there shall be no communion except four (or three at least) communicate with the priest. The absence of the weekly Eucharist therefore proves one of two things: either that the sin of the people is so great that even in large parishes, three such persons ready to communicate are not to be found every Sunday, and so only part of the service can be used; or else, if three communicants can be found, the sin of the clergy is great in not having weekly Communion. "In cathedral and collegiate churches, where there are many priests and deacons, they shall all receive the Communion with the priest every Sunday at the least." But we here subjoin the direction of the Rubric and Canons. The Rubric decrees, There shall none be admitted to the Holy Communion until such time as he be confirmed, or be ready and desirous to be confirmed.

Peccham. None shall give the Communion to the parishioner of another Priest, without his manifest license, which ordinance shall not extend to travellers, or to persons in danger, nor to cases of necessity. *Lind.* 233.

And by Canon 28. The churchwardens or questmen and their assistants shall mark, as well as the minister, whether any strangers come often and commonly from other parishes to their church, and shew their minister of them, lest perhaps they be admitted to the LORD'S table amongst others; which they shall forbid, and remit such home to their own parish churches and ministers, there to to receive the Communion with the rest of their own neighbours.

Rubric. And if any be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the congregation be thereby offended; the curate, having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the LORD's table, until he has openly declared himself to have truly repented, and amended his former naughty life; that the congregation may thereby be satisfied, which before were offended; and that he has recompensed the parties to whom he has done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.

Rubric. The same order shall the curate use with those, between whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the LORD's table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive, from the bottom of his heart, all that the other has trespassed against him, and to make amends for that he himself has offended, and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice; the minister in that case ought to admit the penitent person to the Holy Communion, and not him that is obstinate. Provided, that every minister so repelling any, as is specified in this or the next preceding paragraph of this rubric, shall be obliged to give an account of the same to the Ordinary, within fourteen days after at the farthest. And the Ordinary shall proceed against the offending person according to the canon.

By Canon 26. No minister shall in any wise admit to the receiving of the Holy Communion, any of his cure or flock, which be openly known to live in sin notorious without repentance; nor any who have maliciously and openly contended with their neighbours; nor any churchwardens or sidesmen who refuse or neglect to make presentment of offences according to their oaths.

By Canon 27. No minister, when he celebrateth the Communion, shall wittingly administer the same to any but to such as kneel, under pain of suspension; nor, under the like pain, to any that refuse to be present at public prayers, according to the orders of the Church of

England; nor to any that are common and notorious depravers of the Book of Common Prayer and administration of the Sacraments, and of the orders rites and ceremonies therein prescribed; or of any thing that is contained in any of the thirty-nine articles; or of any thing contained in the book of ordering Priests and Bishops; or to any that have spoken against and depraved his majesty's sovereign authority in causes ecclesiastical: except every such person shall first acknowledge to the minister before the churchwardens, his repentance for the same, and promise by word (if he cannot write) that he will do so no more; and except (if he can write) he shall first do the same under his hand writing, to be delivered to the minister, and by him sent to the Bishop of the diocese, or Ordinary of the place. Provided, that every minister so repelling any (as is specified either in this, or the next preceding constitution) shall upon complaint, or being required by the Ordinary, signify the cause thereof unto him, and therein obey his order and direction.

By Canon 109. If any offend their brethren, either by adultery, whoredom, incest, or drunkenness, or by swearing, ribaldry, usury, or any other uncleanness, or wickedness of life; such notorious offenders shall not be admitted to the Holy Communion, till they be reformed.

Canon 71. No minister shall administer the Holy Communion in any private house; except it be in times of necessity, when any being either so impotent as he cannot go to the church, or very dangerously sick, are desirous to be partakers of this Holy Sacrament: upon pain of suspension for the first offence, and excommunication for the second. Provided, that houses are here reputed for private houses, wherein are no chapels dedicated and allowed by the ecclesiastical laws of this realm. And provided also, under the pains before expressed, that no chaplains do administer the Communion in any other places, but in the chapels of the said houses; and that also they do the same very seldom upon Sundays and Holy Days: so that both the lords and masters of the said houses, and their families, shall at other times resort to their own parish churches, and there receive the Holy Communion at the least once every year.

Canon 22. We do require every minister to give warning to his parishioners publicly in the church at morning prayer, the Sunday before every time of his administering that Holy Sacrament, for their better preparation of themselves: which said warning we enjoin the said parishioners to accept and obey, under the penalty and danger of the law.

And by the *Rubric:* The minister shall always give warning for the celebration of the Holy Communion, upon the Sunday, or some Holy Day immediately preceding.

Rubric. So many as intend to be partakers of the Holy Communion, shall signify their names to the curate, at least some time the day before.

Rubric. There shall be no celebration of the LORD'S Supper, except there be a convenient number to communicate with the priest, according to his discretion. And if there be not above twenty persons in the parish of discretion to receive the Communion; yet there shall be no Communion, except four (or three at the least) communicate with the priest. And in cathedral and collegiate churches and colleges, where there are many priests and deacons, they shall *all* receive the Communion with the priest every Sunday at the least, except they have reasonable cause to the contrary.

Canon 82. Whereas we have no doubt, but that in all churches convenient and decent tables are provided and placed, for the celebration of the Holy Communion; we appoint that the same tables shall from time to time be kept and repaired in sufficient and seemly manner, and covered in time of divine service with a carpet of silk or other decent stuff, thought meet by the Ordinary of the place, if any question be made of it; and with a fair linen cloth at the time of the ministration as becometh that table; and so stand, saving when the Holy Communion is to be administered, at which time the same shall be placed in so good sort within the church or chancel, as thereby the minister may be more conveniently heard of the communicants in his prayer and ministration, and the communicants also more conveniently and in more number may communicate with the said minister.

By Canon 20. The churchwardens, against the time

of every Communion, shall, at the charge of the parish, with the advice and direction of the minister, provide a sufficient quantity of fine white bread, and of good and wholesome wine, for the number of communicants that shall receive there; which wine shall be brought to the communion table, in a clean and sweet standing pot or stoop of pewter, if not of purer metal.

And by the *Rubric:* The bread and wine for the Communion shall be provided by the curate and churchwardens at the charge of the parish. And to take away all occasion of dissension and superstition, which any person has or might have concerning the bread and wine; it shall suffice that the bread be such as is usual to be eaten, but the best and purest wheat bread that conveniently may be gotten.

In the rubric in the Communion service of the second Edward VI. it was ordained, that, "whyles the clearkes so syng the offertory, so many as are disposed, shall offer to the poore mennes boxe, every one accordinge to his habilitie and charitable mynde."

And by the present rubric: whilst the sentences of the offertory are in reading, the deacons, churchwardens, or other fit person appointed for that purpose, shall receive the alms for the poor, and other devotions of the people, in a decent basin, to be provided by the parish for that purpose, and reverently bring it to the priest, who shall humbly present and place it upon the holy table. And after Divine service is ended, the money given at the offertory shall be disposed of to such pious and charitable uses, as the minister and churchwardens shall think fit; wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.

Rubric. Such ornaments of the Church, and of the ministers thereof, at all times of their ministration, shall be retained and be in use, as were in the Church of England by the authority of parliament in the second year of the reign of King Edward the Sixth. And by the Rubric of the 2 Edward VI. which had this authority of parliament, it is ordained, that upon the day and at the time appointed for the ministration of the Holy Communion, the priest that shall execute the holy ministry shall put upon him the vesture appointed for that

ministration, that is to say, a white albe plain, with a vestment or cope: and where there be many priests or deacons, then so many shall be ready to help the priest in the ministration, as shall be requisite; and shall have upon them likewise the vestures appointed for their ministry, that is to say, albes with tunacles. And whensoever the Bishop shall celebrate the Holy Communion in the church, or execute any other public ministration; he shall have upon him, besides his rochet, a surplice or albe, *and a cope or vestment, and also his pastoral staff in hand, or else borne or holden by his chaplain.*

Art. 28. Transubstantiation (or the change of the substance of bread and wine) in the Supper of the LORD, cannot be proved by Holy Writ; but it is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

Art. 30. The cup of the LORD is not to be denied to the lay people; for both the parts of the LORD'S Sacrament, by CHRIST'S ordinance and commandment, ought to be ministered to all Christian men alike.

And by the statute of the 1 Edward VII. c. 1. Forasmuch as it is more agreeable to the first institution of the said Sacrament, and more conformable to the common use and practice of the Apostles and of the primitive Church for above 500 years after CHRIST'S ascension, that the same should be administered under both the kinds of bread and wine, than under the form of bread only; and also it is more agreeable to the first institution of CHRIST, and to the usage of the Apostles and the primitive Church, that the people should receive the same with the priest, than that the priest should receive it alone; it is enacted that the said most blessed Sacrament be commonly delivered and ministered unto the people, under both the kinds, that is to say, of bread and wine, except necessity otherwise require. And also that the priest which shall minister the same, shall at the least one day before, exhort all persons which shall be present, likewise to resort and prepare themselves to receive the same. And when the day prefixed cometh, after godly exhortation by the minister made, (wherein shall be further expressed the

benefit and comfort promised to them which worthily receive the Holy Sacrament, and danger and indignation of GOD threatened to them which shall presume to receive the same unworthily, to the end that every man may try and examine his own conscience before he shall receive the same,) the said minister shall not without a lawful cause deny the same to any person that will devoutly and humbly desire it. Not condemning hereby, the usage of any Church out of the king's dominions. S. 7.

Rubric If any of the bread and wine remain unconsecrated, the curate shall have it to his own use; but if any remain of that which was consecrated, it shall not be carried out of the church, but the priest, and such other of the communicants as he shall then call unto him, shall immediately after the blessing, reverently eat and drink the same.

By a constitution of Archbishop Langton, it is enjoined, that no sacrament of the Church shall be denied to any one, upon the account of any sum of money; but if any thing hath been accustomed to be given by the pious devotion of the faithful, justice shall be done thereupon to the churches by the Ordinary of the place afterwards. *Lind.* 278.

And by the *Rubric:* Yearly at Easter, every parishioner shall reckon with the parson, vicar, or curate, or his or their deputy or deputies; and pay to them or him all ecclesiastical duties, accustomably due then and at that time to be paid.

By the ancient canon law, every layman (not prohibited by crimes of a heinous nature) was required to communicate at least thrice in the year, namely, at Easter, Whitsuntide, and Christmas; and the secular clergy not communicating at those times, were not to be reckoned amongst the Catholics. *Gibs.* 387. And by the Rubric in the Book of Common Prayer; every parishioner shall communicate at least three times in one year, of which Easter to be one.

And by Can. 21. In every parish church and chapel where Sacraments are to be administered, the Holy Communion shall be administered by the parson, vicar, or minister, so often, and at such times, as every parishioner may communicate at the least three times in the year,

whereof the feast of Easter to be one; according as they are appointed by the Book of Common Prayer. And the churchwardens or questmen, and their assistants, shall mark, (as well as the minister,) whether all and every of the parishioners come so often every year to the Holy Communion, as the laws and constitution do require. Can. 28. And shall yearly within forty days after Easter exhibit to the Bishop or his chancellor, the names and surnames of all the parishioners, as well men as women, which being of the age of sixteen years received not the Communion at Easter before. *Can.* 112.

By Can. 24. All deans, wardens, masters or heads of cathedral and collegiate churches, prebendaries, canons, vicars, petty canons, singing men, and all others of the foundation, shall receive the Communion four times yearly, at the least. And by Can. 23. In all colleges and halls within both the Universities, the masters and fellows, such especially as have any pupils, shall be careful that all their said pupils, and the rest that remain among them, do diligently frequent public service and sermons, and receive the Holy Communion, which we ordain to be administered in all such colleges and halls, the first and second Sunday of every month; requiring all the said masters, fellows, and scholars, and all the rest of the students, officers, and all other the servants there, so to be ordered, that every one of them shall communicate four times in the year at the least, kneeling reverently and decently upon their knees, according to the order of the Communion Book prescribed in that behalf.

By the 1 Edward VI. c. 1. Whosoever shall deprave, despise, or contemn the most blessed Sacrament of the body and blood of our SAVIOUR JESUS CHRIST, commonly called the Sacrament of the Altar, and in Scripture the Supper and Table of the LORD, the Communion and partaking of the body and blood of CHRIST, in contempt thereof, by any contemptuous words, or by any words of depraving, despising or reviling, or whosoever shall advisedly in any other wise contemn, despise, or revile the said most blessed Sacrament, contrary to the effects and declaration abovesaid; shall suffer imprisonment of his body, and make fine and ransom at the King's will.

Rubric. Upon the Sundays and other holydays (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the general prayer for the whole state of CHRIST's Church militant here in earth, together with one or more of the collects there following, concluding with the blessing.

COMMUNION OF THE SICK. In this office, we have an example of the benevolent care exhibited by the Church towards her suffering members. As all mortal men be subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life, the Church has not only provided for their Baptism, and for the visitations of the pastor, but has authorized and directed the administration to them of "the most comfortable Sacrament of the Body and Blood of CHRIST."

Although the Church maintains that the Eucharist, as a general rule, is to be publicly administered in the consecrated house of GOD, and has signified her disapproval of *solitary* communion in all cases; yet when by sickness her members are incapable of presenting themselves at the altar, there is a wise and tender relaxation of her usages, corresponding with the peculiar necessity of the case. This too "is exactly conformable to the most early practice of the primitive Church; for there is nothing more frequently mentioned by the ancient writers, than the care of the Church to distribute the Eucharist to all dying persons that were capable of receiving it."

"There are many instances," says Palmer, "in antiquity, of the celebration of the Eucharist in private for the sick. Thus Paulinus, Bishop of Nola, caused the Eucharist to be celebrated in his own chamber, not many hours before his death. Gregory Nazianzen informs us, that his father communicated in his own chamber, and that his sister had an altar at home; and Ambrose is said to have administered the Sacrament in a private house at Rome. The Church is therefore justified in directing the Eucharist to be consecrated in private houses, for the benefit of the sick; and she has taken care, in the Rubric immediately preceding the office, that the Sacrament should be decorously and reverently administered."

In the distribution of the elements, the Rubric orders

that the sick person shall receive last. This is done "because those who communicate with him, through fear of some contagion, or the noisomeness of his disease, may be afraid to drink out of the same cup after him."

By a constitution of Archbishop Peccham, the Sacrament of the Eucharist shall be carried with due reverence to the sick, the priest having on at least a surplice and stole, with a light carried before him in a lantern, with a bell; that the people may be excited to due reverence; who by the minister's discretion shall be taught to prostrate themselves, or at least to make humble adoration, wheresoever the KING OF GLORY shall happen to be carried under the cover of bread. *Lind.* 249.

But by the Rubric of the 2 Edward VI. it was ordered that there shall be no elevation of the host, or shewing the Sacrament to the people.

By the present Rubric, before the office for the Communion of the Sick, it is ordered as follows: forasmuch as all mortal men be subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life; therefore to the intent they may be always in a readiness to die whensoever it shall please Almighty GOD to call them, curates shall diligently from time to time (but especially in the time of pestilence or other infectious sickness) exhort their parishioners to the often receiving of the Holy Communion of the Body and Blood of our Saviour CHRIST, when it shall be publicly administered in the Church; that so doing, they may, in case of sudden visitation, have the less cause to be disquieted for lack of the same. But if the sick person be not able to come to the church, and yet is desirous to receive the Communion in his house; then he must give timely notice to the curate, signifying also how many there are to communicate with him, (which shall be three, or two at the least,) and having a convenient place in the sick man's house, with all things necessary so prepared, that the curate may reverently minister, he shall there celebrate the Holy Communion.

But if a man either by reason of extremity of sickness, or for want of warning in due time to the curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of CHRIST'S

Body and Blood; the curate shall instruct him, that if he do truly repent him of his sins, and stedfastly believe that JESUS CHRIST hath suffered death upon the cross for him, and shed HIS blood for his redemption; earnestly remembering the benefits he hath thereby, and giving HIM hearty thanks therefore; he doth eat and drink the Body and Blood of our Saviour CHRIST, profitably to his soul's health, although he do not receive the Sacrament with his mouth.

In the time of plague, sweat, or other such like contagious times of sickness or diseases, when none of the parish can be gotten to communicate with the sick in their houses, for fear of infection; upon special request of the diseased, the minister may only communicate with him.

COMMUNION OF SAINTS. This is an article of the creed in which we profess to believe as a necessary and infallible truth, that such persons as are truly sanctified in the Church of CHRIST, while they live among the crooked generations of men, and struggle with the miseries of this world, have fellowship with GOD the FATHER, 1 *John*, i. 3. 2 *Peter*, i. 4. with GOD the SON, 1 *John*, i. 3, 2 *John*, i. 9. *John*, xvii. 20, 21, 23. with GOD the HOLY GHOST, *Phil.* ii. 1. 2 *Cor.* xiii. 14. as dwelling with them, and taking up THEIR habitations in them: that they partake of the care and kindness of the blessed angels, who take delight in the ministration for their benefit, being "ministering spirits sent forth to minister for them who shall be heirs of salvation. (Heb. i. 14. Luke, xv. 10. Matt. xviii. 10;) that besides the external fellowship which they have in the Word and Sacraments, with all the members of the Church, they have an intimate union and conjunction with all the saints on earth as the living members of CHRIST. (1 John i. 7. Col. ii. 19); nor is this union separated by the death of any; but as CHRIST, in whom they live, is the Lamb slain from the foundation of the world, so have they fellowship with all the saints, who, from the death of Abel, have departed in the true faith, and fear of GOD, and now enjoy the presence of the FATHER, and follow the Lamb whithersoever he goeth. (Heb. xiii. 22, 23.) "Indeed," says Bishop Pearson, from whom this article is taken, "the Communion of Saints in the Church of CHRIST,

with those who are departed, is demonstrated by their communion with the saints alive. For if I have communion with a Saint of GOD, as such while he liveth here, I must still have communion with him when he is departed hence; because the foundation of that communion cannot be removed by death. The mystical union between CHRIST and his Church, the spiritual conjunction of the members with the Head, is the true foundation of that communion which one member hath with another, all the members living and increasing by the same influence which they receive from him. But death, which is nothing else but the separation of the soul from the body, maketh no separation in the mystical union, no breach of the spiritual conjunction; and consequently there must continue the same communion, because there remaineth the same foundation. Indeed the saint before his death had some communion with the hypocrite, as hearing the Word, professing the faith, receiving the Sacraments together; which being in things only external, as they were common to them both, and all such external actions ceasing in the person dead, the hypocrite remaining loseth all communion with the saint departing, and the saints surviving cease to have farther fellowship with the hypocrite dying. But seeing that the true and unfeigned holiness of man, wrought by the powerful influence of the SPIRIT of GOD, not only remaineth, but also is improved after death; seeing that the correspondence of the internal holiness was the true communion with other persons during life, they cannot be said to be divided by death, which hath no power over that sanctity by which they were first conjoined. But although this communion of the saints in paradise and on earth, upon the mystical union of CHRIST their HEAD, be fundamental and internal, yet what acts or external operations it produces is not so certain. That we communicate with them in hope of that happiness which they actually enjoy is evident; that we have the Spirit of GOD given us as an earnest, and so a part of their felicity is certain. But what they do in heaven in relation to us on earth particularly considered, or what we ought to perform in reference to them in heaven, beside a reverential respect and study of imitation, is not revealed unto us in the Scriptures, nor can be concluded by neces-

sary deduction from any principles of Christianity. They who first found this part of the article in the creed, and delivered their exposition to us, have made no greater enlargement of this communion, as to the saints of heaven, than the society of hope, esteem, and imitation on our side, of desires and supplications on their side; and what is now taught by the Church of Rome is, as unwarrantable, so a novitious interpretation."

COMMUNION TABLE. A name for the altar in the Christian Church. It is both altar and table. See *Altar*.

COMMUTATION OF PENANCE. Penance is an ecclesiastical Punishment, used in the discipline of the Church, which affects the Body of the Penitent; by which he is obliged to give public satisfaction to the Church for the scandal he has given by his evil example. In the case of incest or incontinency the sinner is enjoined by the laws of the Church to do public Penance in the Cathedral or Parish Church, bare-legged and bare-headed in a white sheet. Commutation of Penance is the permission granted by the ecclesiastical judge to pay a certain sum of money for pious uses, in lieu of the public Penance.

COMPLINE, or Completorium, was the last service of the day before the Reformation. This hour of prayer was first appointed by the celebrated Abbot Benedict in the sixth century.

CONCEPTION OF CHRIST. The supernatural and miraculous formation of the human nature of JESUS CHRIST.

CONCLAVE. The assembly or meeting of the Cardinals shut up for the election of a Pope. Conclave also signifies the place in which the cardinals of the Romish Church meet for the above-mentioned purpose. The conclave is a range of small cells, ten feet square, made of wainscot: these are numbered and drawn by lot. They stand in a line along the galleries and hall of the Vatican, with a small space been each. Every cell has the arms of the Cardinal over it. The conclave is not fixed to any one determinate place, for the constitutions of the Church allow the Cardinals to make choice of such a place for the conclave as they think most convenient: yet it is generally held in the Vatican.

CONCORDANCE, a dictionary or index to the Bible, wherein all the leading words are ranged alphabetically, and the books, chapters, and verses wherein they occur referred to, to assist in finding out passages, and comparing with the several significations of the same word.

CONDIGNITY, and CONGRUITY. Terms used by the Schoolmen, to express their peculiar opinions relative to human merit and deserving. The Scotists maintain that it is possible for man in his natural state so to live as to *deserve* the grace of GOD, by which he may be enabled to obtain salvation; this natural *fitness (congruitas,)* for grace, being such as to oblige the DEITY to grant it. Such is the *merit of congruity*. The Thomists, on the other hand, contend that man, by the Divine assistance, is capable of so living as to *merit* eternal life, to be *worthy (condignus)* of it in the sight of GOD. In this hypothesis, the question of previous preparation for the grace which enables him to be *worthy*, is not introduced. This is the *merit of condignity*.

CONFESSION. The admission of a fault or sin. All Christians admit that we are to confess our sins to GOD; but it is by many considered "flat popery" to confess our sins to a fellow man, though that man be GOD'S Priest: now Confession to the priest is not *commanded*, but it is in many cases *recommended*, by the Church of England: *See the warning for the celebration of the Holy Communion.* "Because it is requisite that no man should come to the Holy Communion, but with a full faith in GOD'S mercy, and with a quiet conscience, therefore if there be any of you, who by this means cannot quiet his conscience therein, but requireth further comfort or counsel, let him come to me or some other discreet and learned minister of GOD'S word and open his grief: that by the ministration of GOD'S holy word he may receive the benefit of absolution, together with ghostly counsel and advice to the quieting of his conscience, and the avoiding of scruple and doubtfulness."—See also the Rubric in *the Office for the Visitation of the Sick:* "Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which

confession, the priest shall absolve him, (if he humbly and heartily desire it after this sort.)" By the 113th Canon, empowering ministers to present offences at the court of visitation, it is provided that "if any man confess his secret and hidden sins to the minister, for the unburthening of his conscience, and to receive spiritual consolation and ease of mind from him, he shall not in any wise be bound by this constitution, but is strictly charged and admonished, that he do not at any time reveal and make known to any person whatsoever, any crime or offence so committed to his trust and secrecy, (except they be such crimes as by the laws of this realm his own life may be called in question for concealing the same,) under pain of irregularity.

Confessions of Faith. The systems of Theology drawn up by foreign Reformers were frequently called Confessions of faith. In imitation of them the Puritans in England drew up the Westminster Assembly's Confession of Faith.

The assembly of Divines at Westminster met on the 1st July, 1643; and, agreeably to engagements between the convention of estates in Scotland, and both houses of parliament in England, and upon invitation from the assembly at Westminster, commissioners were sent from the general assembly of the Kirk of Scotland to co-operate with them, "in all such things as might conduce to the better extirpation of popery, *prelacy*, heresy, schism, superstition, and idolatry, and in uniting this whole island in one form of church government, one confession of faith, one catechism, and one directory for the worship of God." The Westminster confession of faith was approved and adopted by the general assembly of the Kirk of Scotland, on 27th August, 1647, Sess. 23, and was ratified by act of parliament, 7th February, 1649. This confession, which is still maintained by the Scottish establishment, is very awful and severe in its anathemas against the Church of England. To all such confessions there is the grand objection that they infringe Christian liberty, *supersede* the Scriptures, while professing to receive the Bible and the Bible only; exclude such as ought not to be excluded, and admit such as ought not to be admitted; they tempt men to hypocrisy and preclude improvement. The most

celebrated and perhaps the least objectionable confession is the Augsburgh or Augustan confession, which was drawn up by Luther and Melancthon on behalf of themselves and other reformers, and presented in 1530 to the Emperor Charles V. at the Diet of Augusta, or Augsburgh, in the name of the evangelic body. This confession contains twenty-eight chapters, of which the greatest part is employed in representing with perspicuity and truth the religious opinions of the Protestants, and the rest in pointing out the errors and abuses that occasioned their separation from the Church of Rome. It asserts in the strongest manner the doctrines of Baptismal Regeneration, the Real Presence in the Eucharist, and the necessity of Absolution.

CONFESSIONAL. An enclosed seat or recess in foreign churches where penitents make confession to their priests.

CONFESSOR. A name given to those who confessed the doctrine of CHRIST before heathen or persecuting judges; or to those who firmly endured punishment for defending the faith: if they died under their torments they were called Martyrs. Our LORD says that he will confess before HIS heavenly FATHER, them that shall confess HIM before men. (*Matt.* x. 32.) The Church of England can bless GOD for having honoured her with many Confessors, especially during the persecution which was, under the usurpation of Oliver Cromwell, raised against her by Presbyterians, Independents, and Infidels. In the time of Queen Mary also there were Confessors as well as Martyrs.

CONFIRMATION. This is a Latin word which signifies strengthening. It is used to express the rite in which the indwelling grace of the HOLY GHOST is sought for those who have been made children of GOD in Baptism, to which Sacrament it is, strictly speaking, a supplemental rite. This Ordinance is called Confirmation, because they who duly receive it are confirmed or strengthened for the fulfilment of their Christian duties by the grace therein bestowed upon them. The words which accompany Confirmation in the Eastern Churches are: "The Seal of the Gift of the HOLY GHOST:" and the effect of it is well expressed in that ancient prayer which, from the earliest times, has been used in all the Western Churches:

"Almighty and Everlasting GOD, who hast vouchsafed to regenerate these thy servants, by Water and the HOLY GHOST, and hast given unto them forgiveness of all their sins,—pour into them thy Sevenfold SPIRIT, the HOLY COMFORTER, from Heaven;" or, "Strengthem them, we beseech THEE, with the HOLY GHOST, the Comforter." In the Greek and African churches, Confirmation is administered with Chrism, an unguent consecrated by a Bishop; in the Latin churches with the same, at a Bishop's hands; in the English churches by laying on of the Bishop's hands, the only rite mentioned in connexion with it in the Scriptures: "Then laid they their hands upon them, and they received the HOLY GHOST." *Acts* viii. 17. In the Epistle to the Hebrews confirmation, there spoken of under the term "laying on of hands," is ranked among the chief fundamentals of Christian doctrine, (*Heb.* vi. 2-4) and must therefore be of perpetual obligation. In the first ages of the Church, confirmation appears to have been administered in all cases as soon after baptism as possible, as it continues to be in the Greek and African churches. But in the Western churches, for the last three or four hundred years, the Bishops have interposed a delay of seven years after infant baptism: which delay in the English churches has latterly been extended to fifteen or sixteen years. The English Bishops, since 1660, have made confirmation an occasion of requiring from those who have been baptized in infancy, a renewal in their own persons, of the engagements of the baptismal covenant. The dispositions of mind required of those who would benefit by confirmation, are the same which are necessary to fit men for receiving grace in the Sacraments: namely, repentance and faith: without which, where persons are capable of them, neither this nor any of the means of grace can benefit those to whom they are administered. No persons are admissible to the Holy Communion, unless they have been confirmed, or are ready and desirous to be confirmed.—*Rubric.*

CONFIRMATION OF A BISHOP. To understand what is meant by the confirmation of a Bishop, it may be proper to state the process adopted in England before a presbyter can be consecrated to the episcopal office. The king having issued his conge d' elire to the dean and

chapter, nominating the person whom he thinks fit to be chosen, the dean and chapter are obliged, within twenty days next after the receipt of this license, to make the election, which being accepted by the party elected is certified both to the Sovereign and to the Archbishop of the province. The King hereupon grants his royal assent, under the Broad-seal, directed to the Archbishop, together with a mandate to confirm and consecrate him. The confirmation is a long and formal process, but the most observable parts of it are a citation of all such as have any objections to come forward and state them: and it is much to be desired that members of the Church, who know any thing against the doctrine or conduct of a Bishop-elect, should avail themselves of the opportunity thus offered of averting a curse from the Church;—proof is then given of the election of the Bishop and of the royal assent; the oaths of office are formally administered, and the election is ratified and decreed to be good. Then follows the consecration.

CONGE D'ELIRE. This is a French term, and signifies *leave to choose;* and is the King's writ or license to the dean and chapter of the diocese to choose a Bishop, in the time of vacancy of the see. Since the reign of Henry VIII. the dean and chapter are liable to the penalties of a præmunire if they refuse to elect the person nominated by the crown. As the chapters have been of late reduced in numbers, we may expect that a sufficient number of conscientious canons may hereafter be found to incur those penalties, rather than elect an improper person, should the nomination of the Crown rest upon such.

CONGRUITY. See *Condignity.*

CONSECRATION. The solemn act of dedicating any thing or person to a Divine service and use.

CONSECRATION OF A BISHOP. By this we mean the separating of a person for the holy office of a Bishop, by imposition of hands and prayer. According to a canon of the first Nicene Council there must be four, or at least three, Bishops present at the consecration of a Bishop. The form used in the Church of England may be found in the Book of Common Prayer. And it is stated in the preface thereto that no one shall be accounted or taken to be a Bishop, or suffered to execute the same function,

unless he be called, tried, and admitted thereunto according to that form, or *hath formerly had Episcopal Consecration.* The concluding portion of this sentence recognizes the validity of consecrations given in foreign churches by any other form adopted by those churches. Thus a French, or an Italian, or a Greek Bishop, conforming to the rules of the Church of England, requires no fresh consecration, but is at liberty to officiate among us. By the eighth Canon: Whoever shall affirm or teach, that the form and manner of making and consecrating Bishops, priests and deacons, containeth any thing in it that is repugnant to the word of GOD; or that they who are made Bishops, priests or deacons in that form are not lawfully made, nor ought to be accounted either by themselves or others to be truly either Bishops, priests or deacons, until they have some other calling to those Divine offices; let him be excommunicated *ipso facto*, not to be restored until he repent, and publicly revoke such his wicked errors.

And by the thirty-sixth, of the thirty-nine articles: The book of consecration of archbishops and bishops, and ordering of priests and deacons, lately set forth in the time of Edward the Sixth, and confirmed at the same time by authority of parliament, doth contain all things necessary to such consecrating and ordering; neither hath it any thing that of itself is superstitious and ungodly. And therefore whosoever are consecrated or ordered according to the rites of that book, since the second year of the forenamed King Edward unto this time, or hereafter shall be consecrated or ordered according to the same rites; we decree all such to be rightly orderly and lawfully consecrated and ordered. And by the act of uniformity in the 13th and 14th Charles II. all subscriptions to be made unto the thirty-nine articles, shall be construed to extend (touching the said thirty-sixth article) to the book containing the form and manner of making, ordaining and consecrating of Bishops, priests and deacons in this said act mentioned, as the same did heretofore extend unto the book set forth in the time of King Edward the Sixth. 13th and 14th Charles II. c. 4. s. 30. 31.

Here we may allude to the Nag's Head story, one of the most flimsy as well as wicked inventions of the

Romanists, to invalidate the orders of the Church of England. It refers to the consecration of Archbishop Parker. The Papists assert that his consecration was irregular, both as to the place where it was performed, which they say was at the Nag's Head Tavern, in Cheapside, and as to the manner of doing it, which they say was by one of the Bishops then present, who laid the Bible on Dr. Parker's head, and then pronounced the words "take thou authority, &c."

It is further objected, that three of the four Bishops then present were only Bishops elect, and had no sees; and that the other was a suffragan; so that if Archbishop Parker's consecration was not good, all those who were consecrated by him were not Bishops, because he could not confer that character upon others which he had not himself. The story has long since been confuted by Archbishop Bramhall, and is set in a clearer light by Bishop Burnet, which was thus:—The Queen issued forth her warrant, directed to the Bishop of Landaff: to Dr. Scory, elect of Hereford; Dr. Barlow, elect of Chichester; Dr. Coverdale, elect of Exeter; and Dr. Hodgskins, suffragan of Bedford. All these persons met at the Nag's Head Tavern, where it had been usual for the Dean of the Arches, and the civilians to refresh themselves after any confirmation of a Bishop; and there one Neale, who was Bonner's chaplain, peeped through a hole in the door, and saw all the other Bishops very importunate with Landaff, who had been dissuaded by Bonner to assist in this consecration, which he obstinately refusing, Dr. Scory bid the rest kneel, and he laid the Bible on each of their shoulders or heads, and pronounced these words, "Take thou authority, &c." and so they stood up all Bishops, of which we presume Dr. Parker must be one, though Bishop Burnet does not mention it. This story was certainly invented after the Queen's reign; for if it had been true, it is so remarkable, that some of the writers of that time would certainly have taken notice of it. But Bishop Burnet has discovered the falsity of it, from an original manuscript of the consecration of this very Archbishop, which was done in the chapel at Lambeth, on Sunday, the 17th of December, in the first year of that Queen's reign, where Dr. Parker came a little after

five in the morning, in a scarlet gown and hood, attended by the said four Bishops, and lighted by four torches; and there, after prayers, Dr. Scory preached; and then the other Bishops presented the Archbishop to him, and the mandate for his consecration being read by a Doctor of the civil law, and he having taken the oaths of supremacy, and some prayers being said, according to the form of consecration then lately published, all the four Bishops laid their hands on the Archbishop's head, and said, "Receive the HOLY GHOST, &c." And this was done in the presence of several other clergy.

CONSECRATION OF CHURCHES. The law takes notice of no edifice as a church, until it is consecrated by the Bishop. Neither before nor since the Reformation has the Church of England appointed a particular office for this solemnity. Every Bishop is therefore left to his own discretion as to the form of consecrating churches and chapels. There was a form drawn up in the Convocation of 1661, but it was not authorized or published. This, however, most of our Bishops adopt, either wholly or in part. We have no account of the consecration of churches before the fourth century. Then it was a delightful sight, says Eusebius, to behold how the new-built churches and the feasts of dedication were solemnized in every city, the Church having obtained peace under Constantine. But though we have no proof of the consecration of churches before the fourth century, yet it is highly probable that such a rite existed from the beginning, not only from the reason of the thing, but from the fact that the Jews were accustomed to consecrate not only their synagogues, but their private houses. It is to be doubted whether a church can ever be considered consecrated until the Holy Eucharist has been offered in it.

The first notice we have of the consecration of sanctuaries in the Church of England appears to be the following constitution of Otho:—"The dedication of churches is known to have had its beginning under the Old Testament, and was observed by the Holy Fathers under the New Testament; under which it ought to be done with the greater care and dignity, because that under the Old Testament were only offered sacrifices of

dead animals, but under the New Testament is offered for us upon the altar by the hands of the priest, the heavenly living and true Sacrifice the only begotten Son of God. Wherefore the Holy Fathers provided, that so sublime an office should not be performed (unless in case of necessity) but in places dedicated. Now because we have seen and heard, that so wholesome a mystery is contemned, or at least neglected, by some; having found many churches, and some of them cathedrals, which although they have been built of old time, yet have not as yet been consecrated with the oil of sanctification: therefore being desirous to remedy so dangerous a neglect, we do decree, that all cathedral, conventual, and parochial churches, which are now built, and the walls thereof perfected, be consecrated by the diocesan Bishops, or others authorized by them, within two years: and let it so be done within the like time, in all churches hereafter to be built. And to the end that so wholesome a mystery and ordinance may not pass into contempt; if such places be not dedicated within two years from the time of the finishing thereof, they shall be interdicted from the solemnities of the mass, until they be consecrated, unless they be excused for some reasonable cause. Moreover, by the present ordinance we do forbid the abbots and rectors of churches, to pull down ancient consecrated churches, under pretence of building larger or more beautiful, without license and consent of the diocesan; and the diocesan shall diligently consider, whether it be expedient to grant or to deny such license; and if he shall grant the same, let him take care that the work be finished as soon as may be." *Athon.* 7.

This constitution is valuable also for showing that ecclesiastical ceremonies, and even some important matters, were not so carefully attended to in the middle ages, as some persons at the present time are apt to imagine. We find another injunction to the same effect in a constitution of Othobon:—"The rector or vicar of an unconsecrated church, shall apply to the Bishop (if it can conveniently be done), otherwise to the archdeacon that he may apply to the Bishop, within a year after the building of the church for the consecration thereof: upon pain that such

rector, vicar or archdeacon making default, shall be suspended from their office till they comply: and the Bishop shall exact nothing therefore, but the accustomed procuration. *Athon.* 83.

The consecration of churches may be performed, indifferently, on any day; so it was established by a decretal epistle of Pope Innocent the Third. And according to the calculation of learned men, Constantine's famous dedication of the church of Jerusalem, in a full synod, was on a Saturday, and not on the Sunday. *Gibs.* 189. And this consecration ought to be in the time of Divine service. The gloss upon the canon law maketh a doubt whether this is not the substance of the consecration. Be that as it will, it is certainly very decent.—*Gibs.* 129.

The Emperor Justinian, in his care of the church, hath prescribed a form of consecration of churches [or rather, of the ground upon which they are to be built] in this manner: His law is, "That none shall presume to erect a church, until the Bishop of the diocese hath been first acquainted therewith, and shall come and lift up his hands to heaven, and consecrate the place to GOD by prayer, and erect the symbol of our salvation, the venerable and truly precious rood." *God.* 47.

CONSERVATORIO. Public schools of music in Italy, so called because they are intended to preserve the purity of the science and practice of music. The *Conservatorios* are pious foundations, kept up at the expense of rich citizens, in which orphans, foundlings, and the children of poor parents are boarded, lodged, and taught gratuitously. There are separate foundations for pupils of each sex. These institutions, which ought to provide the churches of Italy with well instructed choristers, and to limit their attention to this object, do in fact supply the theatre, as well as the Church, with the most admired performers.

CONSISTORY. A word used to denote the Court Christian, or Spiritual Court. Every Bishop has his consistory court held before his chancellor or commissary, in his cathedral, church, or other convenient place of his diocese, for ecclesiastical causes. In the Church of Eng-

land, before the Norman Conquest, the ecclesiastical jurisdiction was not separated from the civil; for the Earl and the Bishop sat in one court, that is, in the county court.

CONSUBSTANTIAL, Co-essential,—of the same substance with another. Thus we say of our Blessed LORD that he is consubstantial with the FATHER, "being of one substance with the FATHER." The term was first adopted by the Fathers in the Council of Nice, A.D. 325, to express more precisely the orthodox doctrine, and to serve as a precaution against the subtleties of the Arians, who admitted every thing *except* the consubstantially. This word is still the distinguishing criterion between the Catholic or orthodox Christian and the Arian heretic.

CONSUBSTANTIATION. The Romish divines fell into the error of endeavouring to explain the *manner* in which our blessed LORD is present in the Eucharist. See *Transubstantiation.* Luther and his followers, while opposing the Romanists, fell into the same error, only insisting on a different manner of explaining the inexplicable mystery. He and his followers maintained that after the consecration of the elements, the Body and Blood of our SAVIOUR are substantially present together with the bread and wine. This doctrine is called consubstantiation. It is the distinguishing doctine of the Protestants abroad: but is as little involved in the scriptural doctrine of the Real Presence, as the Romish error of Transubstantiation.

CONVENT. A religious house; an abbey; a monastery; a nunnery.

CONVENTICLE. A diminutive of convent, denoting properly a cabal, or secret assembly of a part of the monks of a convent, to make a party in the election of an abbot. It is now the legal term to denote any place of worship used by those who depart from the Church of England. By the 73rd canon it is thus ordained: "forasmuch as all conventicles and secret meetings of priests and ministers, have ever been justly accounted very hateful to the state of the Church wherein they live: we do ordain that no priests or ministers of the Word of GOD, nor any other persons, shall meet together in any private house, or

elsewhere, to consult upon any matter or course to be taken by them, or upon their motion or direction by any other, which may any way tend to the impeaching or depraving of the doctrine of the Church of England, or the Book of Common Prayer, or any part of the government or discipline now established in the Church of England, under pain of excommunication ipso facto."

CONVERSION. A change of heart and life from sin to holiness. This change, when it takes place in a heathen or an infidel, comprises a reception and confession of the truths of Christianity: when it takes place in a person already baptized and a Christian in profession, it implies a saving and influential impression on his heart, of those truths which were already received by the mind and acknowledged with the lips. To the heathen and infidel conversion is absolutely and always necessary to salvation. The baptized Christian may by GOD's grace so continue in that state of salvation in which he was placed in Baptism, *(See the Church Catechism,)* that conversion is not necessary to him; still even he day, by day, will fall into sins of infirmity, and he will need renewal or renovation: and all these, the daily renewal of the pious Christian, the conversion of the nominal Christian, and the conversion of the infidel or heathen, are the work of the HOLY SPIRIT of GOD on the hearts of men.

Dissenters, who call themselves evangelical, have studiously confused *conversion* with *regeneration*, and have taught that all men, the baptized, and therefore in fact regenerate, must be regenerate afterwards, or they cannot be saved. Now this is many ways false; for regeneration which the LORD JESUS CHRIST HIMSELF hath connected with Holy Baptism, cannot be repeated: moreover, not all men, (though indeed most men do) fall into such sin after Baptism, that conversion, or as they term it, regeneration is necessary to their salvation: and if a regeneration were necessary to them, it could only be obtained through a repetition of Baptism, which were an act of sacrilege. Those who speak of this supposed regeneration uncharitably represent the orthodox as denying the necessity both of regeneration and of conversion; because they themselves call these by wrong names, and the orthodox only proclaim their necessity in their

true sense. The following passage from Mr. Poole's Sermons on the Apostles' Creed may perhaps serve to throw some light on a question obscured by the use of incorrect language, and to modify the uncharitable judgment of those who seem to accuse the orthodox of setting aside the necessity of genuine conversion.

"Those who object to the expression *Baptismal Regeneration,* by regeneration mean, for the most part, the first influx of irresistible and indefectible grace: grace that cannot be repelled by its subject, and which must issue in his final salvation. Now, of such grace our Church knows nothing, and of course, therefore, means not by regeneration at Baptism, the first influx of such grace. That the sins, original and actual, of the faithful recipient of Baptism are washed away, she doth indeed believe; and also that Grace is given to him by the immediate agency of the HOLY SPIRIT; yet so that the conscience thus cleansed may be again defiled, and that the baptized person may, and often does, by his own fault, fall again into sin, in which if he die, he shall without doubt perish everlastingly; his condemnation not being avoided, but rather increased, by his baptismal privileges. So that, in fact, we say not that any one is regenerated at Baptism, according to the meaning of these words in the lips of our opponents. And if they will not admit that baptism is the divinely appointed medium of regeneration in our sense of that term, what grace can they imagine so trifling as to comport with their views of that Sacrament, and at the same time so lofty and essential, as to be contemplated by CHRIST in the solemn institution of a Sacrament, and in his declarations concerning the efficacy and necessity of that Sacrament; and by the Apostles, and the whole Church, in their sense of the same matter, and their consequent practice? What approaches most nearly to that grace of their own imagining, which they call regeneration, is the repentance not to be repented of, and followed by fruits of righteousness to the glory of GOD's grace, and to the salvation of the Christian, which we call *Conversion* or renewal, and attribute to the same SPIRIT from whom we receive our new life at Baptism; and which we hold to be as necessary to the salvation of one who has fallen

from his baptismal purity (and who has not so fallen?) as we hold *Baptismal* Regeneration to be, and as they hold their *supposed* regeneration. Except in words, then, we and our opponents are more nearly agreed than is at first sight apparent: and if the choice of terms be the chief point at issue, we have this to say for the expressions which we use; that they are consentient, and even identical with those which are used in the Scriptures; and that they are the same which the whole Church employed, until the days of certain founders of sects called after their own names, at the continental reformation; so that they rest on the highest possible grounds of Scripture and authority."

CONVOCATION, is an assembly of the Bishops and other clergy of the Church of England to consult on matters ecclesiastical. As much is in these days said of convocation, and as many seem to think that a convocation must be holden to settle the disputes now unhappily prevailing among the clergy, it may be interesting if we extend this article that we may supply our readers with a history of convocations. It will be abridged from the account given by Dr. Burns.

That the Bishop of every diocese, in England, as in all other Christian countries, had power to convene the clergy of his diocese, and in a common synod or council with them to transact such affairs as specially related to the order and government of the Churches under his jurisdiction, is not to be questioned. These assemblies of the clergy were as old almost as the first settlement of Christianity amongst us, and amidst all our other revolutions continued to be held till the time of King Henry VIII.

What the Bishop of every diocese did within his own district, the Archbishop of each province, after the kingdom was divided into provinces, did within his proper province. They called together first the Bishops, afterwards the other Prelates, of their provinces; and by degrees added to these such of their inferior clergy, as they thought needful. In these two assembles of the clergy (the diocesan synods and provincial councils) only the spiritual affairs of the Church were wont for a long time to be transacted. So that in this respect

therefore, there was no difference between the Bishops and clergy of our own and of all other Christian Churches. Our Metropolitans and their suffragans acted by the same rules here, as they did in all other countries. They held these assemblies by the same power, convened the same persons, and did the same things in them. When the papal authority had prevailed here, as in most other kingdoms and countries in Europe, by the leave of our kings and at the command of the legates sent from Rome, another and yet larger sort of councils were introduced amongst us, of the Bishops and Prelates of the whole realm. These were properly national Church councils; and were wont to be held for some special designs, which either the pope, the king, or both, had to promote by them.

But besides these synods common to us with all other Christian Churches, and which were in their nature and end as well as constitution properly and purely ecclesiastical; two other assemblies there were of the clergy of this realm, *peculiar to our own state and country:* in which the clergy were convened, not for the spiritual affairs of the Church, but for the good and benefit of the realm, and to act as members of the one as well as of the other. Now the occasion of these was this: When the faith of CHRIST was thoroughly planted here, and the piety of our ancestors had liberally endowed the Bishops and clergy of the Church with temporal lands and possessions; not only the opinion which they had of their prudence and piety prompted them to take the most eminent of them into their public councils, but the interest which they had by that means in the state made it expedient so to do, and to commit the direction and management of offices and affairs to them. Hence our Bishops first, and then some of our other Prelates (as abbots and priors), were very early brought into the great councils of the realm, or parliament; and there consulted and acted together with the laity. And in process of time, our Princes began to have a further occasion for them. For being increased in number, and with that in their wealth too, not only our Kings, but the people began to think it reasonable, that the clergy should bear a part in the public burdens,

as well as enjoy their share of the public treasure. Hence our Saxon ancestors, under whom the Church was the most free, yet subjected the lands of the clergy to the threefold necessity, of castles, bridges, and expeditions. And the granting of aids in these cases, brought on assemblies of the clergy, which were afterwards distinguished by the name of Convocation.—*Wake's State of the Ch. Passim.*

In the Saxon times, the lords spiritual (as well as the other clergy) held by frankalmoigne, but yet made great part (as was said) of the grand council of the nation; being the most learned persons that, in those times of ignorance, met to make laws and regulations. But William the Conqueror turned the frankalmoigne tenures of the Bishops and some of the great abbots into baronies; and from thenceforwards they were obliged to send persons to the wars, or were assessed to the escuage (which was a fine or payment in money instead thereof,) and were obliged to attend in parliament. But the body of the clergy, who had no baronies, and holding by frankalmoigne, were in a great measure exempt from the charges which were assessed upon the laity, and were therefore by some other way to be brought under the same obligation. In order hereunto several measures were taken, till at last they settled into that method which finally obtained, and set aside the necessity of any other way. First, the Pope laid a tax upon the Church for the use of the king; and both their powers uniting, the clergy were forced to submit to it. Next, the Bishops were prevailed with, upon some extraordinary occasions, to oblige their clergy to grant a subsidy to the king, in the way of a benevolence; and for this, letters of security were granted back by the king to them, to insure them that what they had done should not be drawn into example or consequence. And these concessions were sometimes made by the Bishops in the name of their clergy; but the common way was, that every Bishop held a meeting of the clergy of his diocese. Then they agreed what they would do: and impowered first the Bishops, afterwards their archdeacons, and finally proctors of their own, chosen for that end, to make the concession for them. *Wake: ut supra.*

Thus stood this matter till the time of Edward the

First, who not willing to continue at such a precarious rate with his clergy, took another method; and, after several other experiments, fixed at last upon an establishment, which has, to a certain extent, continued ever since; viz. that the earls and barons should be called to parliament as formerly, and embodied in one house: and that, the tenants in burgage should also send their representatives: and that the tenants by knight's service and other socage tenants in the counties, should send their representatives; and these were embodied in the other house. He designed to have the clergy as a third estate; and as the Bishops were to sit *per baronium* in the temporal parliament, so they were to sit with the inferior clergy in convocation. And the project and design of the king was, that as the two temporal estates charged the temporalities, and made laws to bind all temporal things within this realm; so this other body should have given taxes to charge the spiritual possessions, and have made canons to the ecclesiastical body: to this end was the *præmunientes* clause (so called from the first word thereof) in the summons to the Archbishops and Bishops, by which he required them to summon such of their inferior clergy to come with them to parliament, as he then specified and thought sufficient to act for the whole body of the clergy. This altered the convocation of the Church of England from the foreign synods; for these were totally composed of the Bishops, who were Pastors of the church;) for the inferior clergy were regularly esteemed only their assistants); and therefore the Bishops only were collected to compose such foreign synods, to declare what was the doctrine, or should be the discipline of the Church.

Edward the First projected, making the clergy a third estate, dependant on himself; and therefore not only called the Bishops, whom as barons he had a right to summon, but the rest of the clergy, that he might have their consent to the taxes and assessments made on that body. But the clergy foreseeing they were likely to be taxed, alleged that they could not meet under a temporal authority, to make any laws or canons to govern the Church. And this dispute was maintained by the Archbishops and Bishops, who were very loath the clergy should be taxed, or that they should have any interest in making

ecclesiastical canons, which formerly were made by their sole authority; for even if those canons had been made at Rome, yet, if they were not made in a general council, they did not think them binding here, unless they were received by some provincial constitution of the Bishops. And though the inferior clergy, by this new scheme of Edward the First, were let into the power of making canons; yet they foresaw they were to be taxed, and therefore joined with the Bishops, in opposing what they thought an innovation, and in the end paid no obedience to the *præmunientes* clause; but the Archbishops and Bishops threatened to excommunicate the king. He, and the temporal estate, took it so ill, that the clergy would not bear any part of the public charge, that they were beforehand with them, and the clergy were all outlawed, and their possessions seized into the king's hands. This so humbled the clergy, that they at last consented to meet. And to take away all pretence, there was a summons, besides the *præmunientes* clause, to the Archbishop, that he should summon the Bishops, deans, archdeacons, colleges, and whole clergy of his province. From hence, therefore, the Bishops, deans, archdeacons, colleges, and clergy, met by virtue of the Archbishop's summons; to which being an ecclesiastical authority, they could not object. And so the Bishops and clergy came to convocation by virtue of the Archbishop's summons; they esteeming it to be in his power, whether he would obey the king's writ or not: but when he had issued his summons, they could not pretend it was not their duty to come. But the *præmunientes* writ was not disused; because it directed the manner in which the clergy were to attend, to wit, the deans and archdeacons in person, the chapter by one, and the clergy by two proctors. So that the clergy were doubly summoned; first by the Bishop, to attend the parliament; and secondly, by the Archbishop to appear in convocation. And that the Archbishop might not appear to summon them solely in pursuance of the king's writ, he for the most part varied in his summons from the king's writ, both as to the time and place of their meeting. And lest it might be thought still (of which they were very jealous) that their power was derived from temporal authority, they sometimes met on the archbishop's sum-

mons without the king's writ; and in such convocation the king demanded supplies, and by such request owned the episcopal authority of convening. So that the king's writ was reckoned by the clergy no more than one motive for their convening. And if the Archbishop in his summons recited the king's writ, they protested against it, because that was laying his authority on the king's writ, which the clergy would by no means endure; for they would not consent that the prince had any ecclesiastical authority to convene synods, but they allowed the king's writ to be a motive for the Archbishop to convene, if be agreed in judgment with the king. And from henceforward, instead of making one state of the kingdom, as the king designed, they composed two ecclesiastical synods, i. e. of Canterbury and York, under the summons of each of the Archbishops; and being forced into those two synods before mentioned, they sat and made canons by which each respective province was bound, and gave aids and taxes to the king. But the Archbishop of Canterbury's clergy, and that of York, assembled each in their own province; and the king gratified the archbishops, by suffering this new body of convocation to be formed in the nature of a parliament. The Archbishop sat as king; his suffragans sat in the upper house, as his peers; the deans, archdeacons, and the proctor for the chapter, represented the burghers; and the two proctors for the clergy, the knights of the shire. And so this body, instead of being one of the estates as the king designed, became an ecclesiastical parliament, to make laws, and to tax the possessions of the Church. *Gilb. Exch.* Ch. 4.

But although they thus sat as a parliament, and made laws for the Church, yet they did not make a part of the parliament properly so called. Sometimes indeed the Lords, and sometimes the Commons, were wont to send to the convocation for some of their body to give them advice in spiritual matters; but still this was only by way of advice; for the parliament have always insisted, that their laws, by their own natural force, bind the clergy; as the laws of all Christian princes did in the first ages of the Church. *Gilb. Exch.* 60.

And even the convocation tax always passed both houses

of parliament; since it could not bind as a law, till it had the consent of the legislature. *Gilb. Exch.* 197.

Thus the case stood, when the act of submission, 25 Henry VIII. c. 19. was made; by which it is enacted as followeth:—"Where the king's humble and obedient subjects, the clergy of this realm of England, have not only acknowledged according to the truth, that the convocation of the same clergy is, always hath been, and ought to be assembled only by the king's writ; but also submitting themselves to the king's majesty, have promised in *verbo sacerdotii* that they will never from henceforth presume to attempt, allege, claim, or put in use, enact, promulge, or execute any new canons, constitutions, ordinances, provincial, or other, or by whatsoever name they shall be called, in the convocation, unless the king's most royal assent and license may to them be had, to make, promulge and execute the same, and that his majesty do give his most royal assent and authority in that behalf: it is therefore enacted, according to the said submission, that they nor any of them, shall presume to attempt, allege, claim or put in use any constitutions or ordinances provincial, by whatsoever name or names they may be called, in their convocations in time coming (which shall always be assembled by authority of the king's writ); unless the same clergy may have the king's most royal assent and license, to make, promulge, and execute such canons, constitutions, and ordinances provincial or synodal; upon pain of every one of the said clergy doing contrary to this act, and being thereof convict, to suffer imprisonment, and make fine at the king's will."

Accordingly, T. 8 Ja. It was resolved upon this statute, by the two chief justices and divers other justices, at a committee before the Lords in parliament; 1. That a convocation cannot assemble at their convocation, without the assent of the king. 2. That after their assembly they cannot confer, to constitute any canons without license of the king. 3. When they upon conference conclude any canons, yet they cannot execute any of their canons without the royal assent. 4. That they cannot execute any after the royal assent, but with these four limitations:—(1.) that they be not against the preroga-

tive of the king; nor (2.) against the common law; nor (3.) against the statute law; nor (4.) against any custom of the realm. All which appeareth by the said statute: And this (Coke says) was but an affirmance of what was before the said statute; for it was held before, that if a canon be against the law of the land, the Bishop ought to obey the commandment of the king, according to the law of the land. 12 *Co.* 72.

The clergy having continued to tax themselves in convocation as aforesaid, these assemblies were regularly kept up till the act of the 13 Charles II. c. 4. was passed when the clergy gave their last subsidy: it being then judged more advantageous to continue the taxing them by way of a land tax and poll tax, as it had been in the time of the long parliament during the civil wars. *Gilb. Exch.* 56.

And in the year 1664, by a private agreement between Sheldon Archbishop and the Lord Chancellor Clarendon and other the king's ministers, it was concluded, that the clergy should silently waive the privilege of taxing their own body, and permit themselves to be included in the money bills prepared by the Commons. And this hath made convocations unnecessary to the crown, and inconsiderable in themselves. 2 *Warn.* 611, 612.

And since that time the clergy have been allowed to vote in chusing knights of the shire, as other freeholders, which in former times they did not. *Johns.* 150.

And from that time the convocation hath never passed any synodical act; and from thenceforth until the year 1700, for the most part they were only called, and very rarely did so much as meet together in a full body, and with the usual solemnity. It is true that during the remainder of King Charles the Second's reign, when the office of prolocutor was void by death or promotion, so many of the lower house came together as were thought sufficient to chuse a new one; and those members that were about the town commonly met, during parliament, once a week, had prayers read, and were formally continued till the parliament was dissolved, and the convocation together with it. And in King James the Second's time, the writs issued out of course, but the members did not meet. In the year 1689, after the accession of King

William and Queen Mary to the throne, a convocation was not only called, but began to sit in due form; but their resolutions came to nothing. And from thence till the year 1700, they were only called but did not meet: but in that year and ever since, at the meeting of the parliament, the convocation of the clergy hath likewise been solemnly opened, and the lower clergy have been permitted to form themselves into a house, and to chuse their prolocutor; nor have they been finally dismissed so soon as that solemnity was over, but continued from time to time, till the parliament hath broke up or been dissolved. And now it seems to be agreed, that they are of right to be assembled concurrently with parliaments, and may act and proceed as provincial councils, when his majesty in his royal wisdom shall judge it expedient. *Johns.* 141, 2, 3.

COPE. A kind of cloak anciently worn during Divine Service by the clergy. It reaches from the neck nearly to the feet, open in front, except at the top, where it is united by a band or clasp. By the canons of the Church of England the clergy are directed to wear this vestment. But out of tenderness to the superstition of weaker brethren it has gradually fallen into disuse, except on such an occasion as the coronation.

CORPORAL. This is the name given to the linen cloth which is spread over the Body, *(Corpus)* or consecrated bread, after the Communion. It was of common use in the Church in the fifth century, as is evident from the testimony of Isidore, of Pelusium, who observes that the design of using it was to represent the Body of our SAVIOUR being wrapped in fine linen by Joseph of Arimathea.

The direction concerning this "fair linen cloth" in our order of the Holy Communion is as follows: "When all have communicated, the minister shall return to the LORD'S table, and reverently place upon it what remaineth of the consecrated elements, covering the same with a fair linen cloth." It is therefore plain that they who cover up the bread and wine before consecration, are in this matter setting up their own private opinion against the church of which they are members, and are acting without authority. Our Reformers may have been

influenced in their retention of this decent ceremony after consecration, as a project against the elevation of the host, of the "gazing" at the Sacrament.

COUNCILS. General or œcumenical councils, or synods, are assemblies of Bishops from all parts of the Church, to determine some weighty controversies of faith or discipline. Of such councils the catholic or universal Church has never received or approved more than six, although the Romish Church acknowledges several others. This is one of the many instances in which the Romish Church is at variance with the Catholic Church. The first is the Council of Nice, which was convened by the Emperor Constantine, A.D. 325, to terminate the controversy raised by Arius, Presbyter of Alexandria, who denied the Divinity of the SON of GOD, maintaining that he was a creature brought forth from nothing, and susceptible of vice and virtue. The council condemned his doctrine as heretical, and declared the faith of the Church in that celebrated creed called the Nicene Creed, which is repeated by us in the Communion Service, and which has, ever since its promulgation, been received and venerated by the universal Church, and even by many sects and heresies. This council also made several regulations in matters of discipline. The second general council was that of Constantinople, assembled by the Emperor Theodosius the Elder, in 381, to appease the troubles of the East. The heresy of Macedonius, who blasphemously taught that the HOLY GHOST was a creature, was herein anathematized, and the Nicene Creed was enlarged by some passages concerning the orthodox doctrine of the Incarnation, and of the real Divinity of the HOLY GHOST. The third general council was assembled at Ephesus, A.D. 434, by the Emperor Theodosius the Younger, to determine the controversy raised by Nestorius, Bishop of Constantinople, which declaimed against the title of Theotokos, Mother of GOD, which the Church had long applied to the mother of HIM who was both GOD and man; and taught that the Son of Man, and GOD the WORD, were different persons, connected only by a moral or apparent union; contrary to the Scripture which declared that "the WORD was made flesh and dwelt among us," and that God "purchased the Church with HIS own Blood,"

Acts xx 28. By this council the Nestorian heretics were condemned. The fourth general council was assembled by the Emperor Marcian, in 451, at Chalcedon. This council published a confession, or definition of faith, in which the doctrine and creeds of the three preceding councils of Nice, Constantinople, and Ephesus were confirmed; and the orthodox doctrine of the existence of two perfect and distinct natures, the Divine and human, in the unity of the Person of our LORD JESUS CHRIST, was clearly defined. Eutyches and Dioscorus, Bishop of Alexandria, who maintained that there was only one nature in our LORD JESUS CHRIST, after the Incarnation or union of the Divinity and humanity, were condemned as heretics by this council. The fifth general council, commonly called the second council of Constantinople, was convened by the Emperor Justinian, in 553; but it is only to be viewed as a supplement to the third general council, being engaged, like it, in condemning the Nestorian heresy. The sixth council, called the third council of Constantinople, was assembled in 680, by the Emperor Constantine Pogonatus. It stands in the same relation to the fourth council, that the fifth does to the sixth. These are the only councils, says Mr Palmer, which the universal Church has ever received and approved as general. The doctrine of these general councils having been approved and acted on by the whole body of the catholic Church, and thus ratified by an universal consent, which has continued ever since, is irrefragably true, unalterable, and irreformable; nor could any Church forsake or change the doctrine without ceasing to be Christian.

Provincial councils consist of the Metropolitan and the Bishops subject to him. Diocesan councils are assemblies of the Bishop and his presbyters, to enforce canons made by general or provincial councils, and to consult and agree upon rules of discipline for themselves.

COUNSEL. Besides the common signification of the word, it is frequently used in Scripture to signify the desires or purposes of GOD, or the orders of his providence. (Acts iv. 28. and Ps. lxxiii. 24.) It also signifies HIS will concerning the way of salvation. (Thus Luke vii. 30. Acts xx. 29.) This word is also used by

the doctors of the Romish Church, to denote those precepts which they hold to be binding upon the faithful, in virtue of an implied direction or recommendation of our LORD and his Apostles. Thus the celibacy of the clergy is numbered among "Evangelical counsels," which receiving the acceptance of the church, they hold to be equally binding with the commands of canonical Scripture.

COVENANT. A mutual agreement between two or more parties. (Gen. xxi. 32.) In the Hebrew the word signifies: 1. A disposition, dispensation, institution, or appointment of GOD to man. (Heb. ix. 16, 17, 20.) 2. The religious dispensation or institution which GOD appointed to Abraham and the Patriarchs. (Acts iii. 25. Of Luke i. 72. Acts vii. 8.) 3. The dispensation from Sinai. (Heb. viii. 9. Gal. iv. 24.) 4. The dispensation of faith and free justification; of which CHRIST is the MEDIATOR, (Heb. vii. 22.—viii. 6.) and which is called *new* in respect of the *old* or Sinai covenant. (2 Cor. iii. 6. Heb. viii. 8, 13. ix. 15.) and whence the New Covenant or Testament became the title of the books in which this new dispensation is contained. Into this covenant we are admitted by union with CHRIST, and into union with CHRIST all infants, and such adults as are properly qualified by faith and repentance, may be admitted in holy baptism. (Gal. iii. 27.) 5. The old dispensation is used for the books of Moses, containing that dispensation by St. Paul. (2 Cor. iii. 14. We renew our baptismal covenant in our Confirmation, and in each faithful participation of the Eucharist.

CREED. By the word Creed, (from *credo*, I believe,) is meant the substance of the Christian's faith. There are three creeds recognized by the Catholic Church,—the Apostles' Creed, the Nicene Creed, and the Athanasian Creed. The Latin word for creed is *symbolum*, which signifies a watch-word or signal in war. Ludolph of Saxony, in his Life of CHRIST, describes the creeds of the Catholic Church thus: "There are three symbols, (watch-words or tokens, such as are used among soldiers of a garrison, to recognize their comrades, and to detect insidious intruders,) the first of the Apostles, the second of the

Nicene council, the third of St. Athanasius; the first for instruction in the faith, the second for the explanation of the faith, the third for defence of the faith.

The cause of a gradual adoption of a series of creeds is simply this: the truth being but one and unvarying, the plain assertion of it is, in the first instance, all that is necessary, all that can be done for it: and this was done by the Apostles' Creed. Error, on the other hand, is multiform; and consequently as error upon error continued to arise, correctives unthought of before were to be found to meet the exigency; hence the Nicene Creed. Again, subsequent to that, new errors were broached, the old were revived, clever evasions of the terms of the existing creeds were invented, the vehemence of opponents was increased, all desirous still, with all their mischievous errors, to be within the pale of the Church, it became still more imperatively necessary to fence in the church from such dangers; and the creed called that of St. Athanasius, was compiled from the logical forms of expression which prevail in his writings, and those of similar champions of the catholic faith, and was very soon adopted by the church as an additional bulwark to preserve that faith in its original integrity and purity. Luther calls this Creed "The Bulwark of the Apostles' Creed."

CREDENCE. A table or shelf near the altar, on which the bread and wine to be used in the Eucharist are placed, previously to consecration. This table or shelf is used for the more convenient observance of the rubrics following the offertory sentences, in which it is directed: "And when there is a communion, the priest shall THEN place upon the table so much bread and wine as he shall think sufficient." Where the staff of clergy is large, the rubric can be conveniently observed without this aid. There are many credences in various churches; among others, in the Collegiate and in St. John's churches Manchester, where they have been in use from time immemorial.

CROSS. The cross was the instrument of death to our most blessed LORD and SAVIOUR, and it has been considered in all ages by the Church as the most appropriate emblem, or symbol, of the Christian religion. The sign of the cross was made in the primitive Church in some

part of almost every Christian office. In the Church of England it is commanded to be used only in the Sacrament of Baptism, when the newly signed person is baptized with the sign of the cross, in token that hereafter he shall not be ashamed of CHRIST crucified; and perhaps in the Sacrament of the Eucharist, where it may be implied in the direction, that the priest shall lay his hand on the bread and wine when he consecrates them. The Church, in the constitutions of 1603, has a long canon (the 30th) on this subject, wherein it is said: "The HOLY GHOST, by the mouths of the Apostles, did honor the name of the cross, being hateful among the Jews, so far that under it he comprehended not only CHRIST crucified, but the force, effects, and merits of HIS death and passion, with all the comforts, fruits, and promises which we receive or expect thereby. Secondly, the honor and dignity of the name of the cross begat a reverend estimation even in the Apostles' times, for aught that is known to the contrary, of the sign of the cross, which the Christians shortly after used in all their actions; thereby making an outward show and profession, even to the astonishment of the Jews, that they were not ashamed to acknowledge HIM for their LORD and SAVIOUR, who died for them upon the cross. And this sign they not only used themselves, with a kind of glory, when they met with any Jews, but signed therewith their children when they were christened, to dedicate them by that badge to HIS service, whose benefits bestowed upon them in Baptism the name of the cross did represent. And this use of the sign of the cross was held in the primitive Church, as well by the Greeks as by the Latins, with one consent and great applause. At which time, if any had opposed themselves against it, they would certainly have been censured as enemies of the name of the cross, and consequently of CHRIST's merits, the sign whereof they could no better endure. This continual and general use of the sign of the cross is evident by many testimonies of the ancient fathers. Thirdly, it must be confessed that in process of time the sign of the cross was greatly abused in the Church of Rome, especially after that corruption of Popery had once possessed it. *But the abuse of a thing doth not take away the lawful use of it. Nay, so far*

was it from the purpose of the Church of England to forsake and reject the churches of Italy, France, Spain, Germany, or any such like churches, in all things that they held and practised, that as the apology of the Church of England confesseth, it doth with reverence retain those ceremonies which do neither endamage the Church of GOD *nor offend the minds of sober men;* and only departed from them in those particular points wherein they were fallen both from themselves, in their ancient integrity, and from the apostolical Churches which were their first founders. In which respect, amongst some other very ancient ceremonies, the sign of the cross in Baptism hath been retained in this Church, both by the judgment and practice of those reverend fathers and grave divines in the days of King Edward VI., of whom some constantly suffered for the profession of the truth; and others, being exiled in the time of Queen Mary, did, after their return, in the beginning of the reign of our late dread sovereign, continually defend and use the same.' Canon 30.

On the same principle, pious persons desire that the cross may continue to stand on every sanctuary devoted to the true worship of the CRUCIFIED, and on every altar whereon HIS sacrifice is commemorated. Why, indeed, should an emblematic ornament, so full of deeply interesting meaning, and the very name of which is made, in Holy Writ, to represent the essence of the Christian's faith, and all that is well-founded, holy and true in the Christian's hopes, be discarded? Why should we admit into our Churches the lion and the unicorn, and yet banish the cross? Why head our processions with flags and colours denoting political partizanship, and giving rise to angry political feeling, and leave it to Romish dissenters to bear before them the cross, the badge of Christianity?

We may sacrifice too much to the supperstitious feelings of weaker brethren, whose superstition, with respect to the use of the cross, ought to yield to the authoritative argument of the canon quoted above.

CROSIER. A crosier is the pastoral staff of an Archbishop, and is to be distinguished from the pastoral staff of a Bishop; the latter terminating in an ornamented crook, while the crosier always terminates in a cross, and

is peculiar to an Archbishop. At the end of the Common Prayer-book, established in the second year of Edward VI., which is referred to as still obligatory, so far as the ornaments of the church and of the ministers thereof are concerned, in the rubric immediately before the Morning Prayer, it is ordered,—"Whensoever the Bishop shall celebrate the Holy Communion, or execute any other public office, he shall have upon him, besides his rochet, an alb, and cope or vestment, *and also his pastoral staff in his hand, or else borne by his chaplain.*" The writer of this article does not remember to have seen an English Bishop attired as this rubric directs. Most, if not all of the Bishops probably omit this observance in condescension to the superstition of those whose consciences, though not offended at a transgression of a command of the Church, might be offended at ornaments which many pious persons reverence as emblematical.

CRUCIFIX. A cross upon which a sculptured or carved image of the Body of our LORD is fastened. It is much used by the Romanists and the Lutheran Protestants, to excite in their minds a strong idea of our SAVIOUR'S Passion. It has scarcely ever been used by the Church of England since the Reformation: it having in but too many instances been abused to superstition and idolatry.

CRUSADES, or CROISADES, was a name given to the holy wars carried on against the infidels for the conquest of Palestine. These expeditions were distinguished in the French language by the name of *Croisades*, and all who embarked in them were called *Croises*, or cross-bearers: not only because the design of these holy wars was to wrest the cross of CHRIST from the hands of the infidels, but also on account of the consecrated cross of red or other colour, which every soldier wore upon his breast or right shoulder.

CRYPT. The subterranean vaults under Cathedrals and some Churches; used for the most part as places of sepulture.

CURE. The spiritual charge of a parish, or, in a larger sense, the parish itself. When Christianity was first planted in this nation, the Bishops were constantly resident at their cathedrals, and had several clergymen attending them at that place, whom they sent to preach

and convert the people, where there was the greatest probability of success, and the persons thus sent, either returned or continued in those places, as occasion required, having no fixed cures or titles to particular places; for being all entered in the Bishop's registry, (as the usual course then was) they could not be discharged without his consent. Afterwards, when Christianity prevailed, and many churches were built, the cure of souls was limited both as to places and persons. The places are those which we now call parishes, the extent whereof is certainly known, and the boundaries are now fixed by long usage and custom. The parsons are the ministers, who by presentation, institution, and induction, are entitled to the tithes and other ecclesiastical profits arising within that parish, and have the cure of souls who live and reside there; and this the canonists call a cure *In foro interiori tantum*, and they distinguish it from a cure of souls *In foro exteriori*, such as archdeacons have to suspend, excommunicate, and absolve, and which is *Sine Pastorali Cura:* and from another cure, which they say is *In utroque simul*, that is, both *In exteriori et interiori foro;* and such the Bishop has, who has a superintendent care over the whole diocese, intermixed with jurisdiction.

CURATE. The person who has the cure of souls in a parish. In this sense the word is used in the Prayer Book, "all Bishops and curates." The word is, in common parlance, used to denote either the presbyter or deacon, who is employed under the spiritual rector or vicar, as assistant to him in the same church, or else in a chapel of ease, within the same parish, belonging to the mother church; secondly, by way of distinction, called perpetual, which is where there is in a parish neither spiritual rector nor vicar, but a clerk employed to officiate there by the impropriator: who by the terms of his sacrilegious gift is bound to "*maintain*" the priest. How far this is complied with by those lay-impropriators who allow the same stipend now that was given 2 or 300 years ago we need not wait to inquire. The appointment of a curate to officiate under an incumbent in his own church, must be by such incumbent's nomination of him to the Bishop. To every of these several kinds of curates, the

Ordinary's license is necessary, before he shall be admitted to officiate.

For by Canon 48. No curate or minister shall be permitted to serve in any place without examination and admission of the Bishop of the diocese, or Ordinary of the place having episcopal jurisdiction, under his hand and seal; having respect to the greatness of the cure, and meetness of the party.

And by Canon 48. If the curates remove from one diocese to another, they shall not be by any means admitted to serve, without testimony in writing of the Bishop of the diocese, or Ordinary of the place having episcopal jurisdiction, from whence they came, of their honesty, ability, and conformity to the ecclesiastical laws of the Church of England.

By Canon 36. No person shall be suffered to preach, to catechise, or to be a lecturer, in any parish church, chapel, or other place; except he be licensed either by the Archbishop, or by the Bishop of the diocese; and except he shall first subscribe to the three articles specified in the said canon, concerning the king's supremacy, the Book of Common Prayer, and the thirty-nine articles of religion.

And by Canon 37. None who hath been licensed to preach, read, lecture, or catechise, and shall afterwards come to reside in another diocese, shall be permitted there to preach, read, lecture, catechise, or administer the sacraments, or to execute any other ecclesiastical function, by what authority soever he be thereunto admitted; unless he first consent and subscribe to the three articles before mentioned, in the presence of the Bishop of the diocese wherein he is to preach, read lecture, catechise, or administer the sacraments as aforesaid. He must also within two months, or at the time when he reads the morning and evening prayers as aforsaid (on the like pain of deprivation *ipso facto*) read and assent to the thirty-nine articles, if it be a place with cure. *Wats. c.* 15. 13 *Eliz. c.* 12. 23 *Geo.* 2. *c.* 28. A curate not licensed may be removed at pleasure; but if licensed, he can be removed only by the consent of the Bishop, or where the rector does the duty himself. *Cowp.* 44. *a.*

DAILY PRAYERS. "All priests and deacons are to say daily, the morning and evening prayer, either privately or openly, not being let by sickness or some other urgent cause. And the curate that ministereth in every parish church or chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the parish church or chapel where he ministereth, and shall cause a bell to be tolled thereunto a convenient time before he begin, that the people may come to hear GOD's word, and to pray with him." *Preface to the Book of Common Prayer.* As this is not only a direction of the church, but also part of an act of parliament, any parishioner desirous of attending daily prayers might compel the clergyman to officiate, by bringing an action against him, as well as by complaining to the Bishop. For this, of course there can seldom or never be any necessity, as the clergy would be too happy to officiate if they could secure the attendance of two or three of their parishioners. By the general practice of the clergy, it seems to be decided, that they are to say the morning and evening prayer in private, if they cannot obtain a congregation; though, even under those circumstances, the letter of the Rubric seems to direct them to say the offices at church if possible. It is a cheering sign of the times that the number of instances in which the Daily Prayers are duly said in church is rapidly on the increase.

DALMATIC. A deacon's garment, so called from being first woven in Dalmatia, a part of old Illyria, lying along the gulf of Venice, at which we read of Titus preaching. (2 Tim. iv. 10.) It was used in the earliest days of the Church, originally it had no sleeves, and was then often called Colobium. It was made of the same materials as the cope and vestment, and the English Ritual directs it to be used by the assistant ministers in the Holy Communion.

DEACON. In the ministry of the Church there are three necessary orders, Bishop, Priest, and Deacon. The first appointment of deacons, under that specific title, is mentioned (Acts vi.) to have been in consequence of the murmuring of the Greeks, that they were neglected in the daily ministrations. We do not hear of them afterwards, until Saint Paul addressed his Epistle to the

Philippian Church, whose deacons he mentions; and, in his First Epistle to Timothy, directions are given for the choice of deacons, from which we may infer that they were then as commonly established in the Church as presbyters. St. Clement, of Rome, says, that the Apostles, having preached everywhere, ordained their first fruits Bishops and deacons. Ignatius and Polycarp also mention the deacons of the Churches to which they wrote. Deacons are also mentioned by the other early fathers, and, without doubt, says Mr. Palmer, from whom this notice is taken, the order continued always in the Church. The office of deacon seems, at first to have related chiefly to the administering relief to the poorer brethren: but Scripture does not limit them to this duty, and in fact we find Stephen preaching the gospel, and Philip the deacon baptizing. These instances are sufficient to justify the Church in permitting deacons, in case of necessity, both to preach and to baptize. It seems that for many centuries the ordinary office of the deacon related rather to such duties as are now performed by our parish clerks, than to the higher parts of the ministerial office. The duties ascribed to the deacon by the Church of England are, first, *assisting* the priest in divine service, especially in the communion, and distributing the Eucharist; secondly, reading Scripture and Homilies in the church; thirdly, catechizing; fourthly, baptizing, *in the priest's absence;* fifthly, preaching, if licensed by the Bishop; sixthly, offices of charity towards the poor. These were exactly the offices of the deacon in the primitive Church. The Church gives them no independent cure of souls, or jurisdiction.

Deaconness, a woman that served the church in those offices which the deacons could not with propriety exercise themselves. This order was also appointed in the Apostolic age. They were generally widows who had been only once married, though this employment was sometimes exercised by virgins. Their office consisted in assisting at the baptism of women, in previously catechizing and instructing them, in visiting sick persons of their own sex, and in performing all those inferior offices towards the female part of the congregation, which the deacons were designed to execute for the men. St. Paul (Rom. xvi.) speaks of Phoebe as servant, or deaconness,

of the Church at Cenchrea, which was a haven of Corinth. Deaconnesses appear to be the same persons as those whom Pliny in his famous letter to Trajan styles '*ancillis quæ ministræ dicebantur*,' that is, "female attendants, called assistants, ministers, or servants." It appears, then, that these were customary officers throughout the Churches; and when the fury of persecution fell on Christians, these were among the first to suffer. They underwent the most cruel tortures, and even extreme old age was not spared. It is probable that they were blessed by the laying on of hands, but it is certain they were not permitted to execute any part of the sacerdotal office. This order continued in the Greek Church longer than in the Latin. It was generally disused in the Western Church in the fifth century, but continued in the Eastern Church until the twelfth. The deacon's wife appears sometimes to have been called a deaconness, as the presbyter's wife was styled presbytera, and the Bishop's wife episcopa.

DEAD. The Church does not remit her consideration for her sons, even after their death; but holding the communion of saints to extend to the departed as well as to the living saints,—or rather holding all in a spiritual sense to be alive—since all live to GOD,—and holding also that this communion, as well as the fellowship of the living, may be corrupted by the contact of evil; she still, in many ways, acts upon the Christian doctrine concerning those who have left, in natural death, her visible body. And the first ordinary care for the dead is that of providing for their decent and religious sepulture: preferring burial to any other obsequies, on account of the grave of CHRIST, which has sanctified that kind of funerals to HIS members, the Church provides in ordinary cases a Christian burial service: but not limitting the power or the mercy of GOD, nor imputing evil to an accidental destitution of a literal grave, she finds, nevertheless, a fitting receptacle for the body of the departed saint in the wave, if he die upon the rude ocean: or if any other fate attend him, with a corresponding difference in the disposition of his body, she holds it not the less committed to the grave for a time, to be restored when the graves shall open, and the sea shall give up her dead, and the dust and ashes of

all saints, though scattered to the four winds, or washed away in the swift river, shall be collected together again, and reanimated with the soul equally with the body in the safe keeping of the LORD.

And all this is done in hope of the resurrection, and as an office of piety to the body of a Christian, which as well as the soul is redeemed and sanctified.

Nor yet does her regard for the saints departed end with their funeral. In the prayer for the Church militant there still remains, in our Church, a *sufficient memorial* of what was still more *feelingly* expressed by the primitive Church,—the interest of the surviving Christian with his departed friends,—of the Church on earth, which is militant, with the Church in heaven, expectant of its triumph. Formerly, at the Holy Eucharist, the names of eminent saints were read aloud from the rolls of the Church, and prayers and thanksgivings were made for them, and offerings were presented on their behalf. Now it is in the prayer before mentioned, which is an act of communion with all saints, coupled with an act of oblation, that the Church of England makes most express mention of the departed; giving thanks for them to GOD who gave and hath taken away, praying that they and we may again be blessed together. This will appear plain, and the connexion between the oblation and the dead will be manifest beyond dispute, if we throw together the first and last clauses of the prayer to which we allude; which are in effect as inseparable as the first, and that immediately following: thus then we pray—"Almighty and ever-living GOD, who by THY holy Apostle hast taught us to make prayers, and supplications, and to give thanks for all men; we humbly beseech THEE most mercifully to accept our alms and oblations, and to receive these our prayers, which we offer unto THY Divine Majesty; beseeching THEE to inspire continually the universal Church with the spirit of truth, unity and concord, &c. And we also bless THY holy name for all THY servants departed this life in THY faith and fear; beseeching THEE to give us grace so to follow their good example, that with them we may be partakers of THY heavenly kingdom."

As this, as well as the yet more expressive methods of the primitive Church cannot be less than *acts of commu-*

nion, it follows that there must be something answering to that *discipline* which keeps any other part of Church communion pure. Hence in our Church "*The order for the burial of the dead*" is prefaced by a rubric which says, "*that the office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands on themselves:*" a sentence which doubtless excludes all such persons, in the judgment of the Church, from the act of fellowship before mentioned. In the primitive Church a notorious offender was not enrolled on the dyptichs of the Church, *(see Dyptichs,)* or if enrolled before his offences were discovered, his name was struck off: *i. e.* he was not remembered in the prayers, thanksgivings, or oblations made by the faithful. If however this judgment of excommunication (for such in effect it was) was found afterwards to be unjust, the name of the departed were again enrolled on the dyptichs; this was the case with no less a person than St. Chrysostom.

And this ecclesiastical dealing with the dead will appear to answer to what is called, when the living are the subjects of it, *communion, excommunication,* and *reconciliation. Penance* and *absolution* the nature of the case necessarily excludes.

From this account, short as it is, may be collected two or three important deductions.

First. That the prayers of the primitive Church *for* the dead, being especially for those who were accounted saints *par excellence,* and including even the Blessed Virgin, and the Holy Apostles: prayer *to* the departed saints, whom they may be, as it is practised by the churches under the Roman obedience, must be contrary in theory (as it is in fact) to the primitive practice; since it were impossible to pray *to* and *for* the same persons.

Secondly. That it was not for the release of the spirit of the departed from purgatory that the Church supplicated Almighty God. For this also were incompatible with prayer for the Blessed Virgin, and other eminent saints, of which there was never any doubt but that they were already in Abraham's bosom.

Thirdly. That works of supererrogation formed no part of the system of primitive Theology: since all

were prayed for, as requiring the mercy of GOD, though it was not declared to what particular end.

Fourthly. That the use of hired masses for the dead, who may have been persons of exceeding criminality, and have died in mortal sin, is utterly at variance with the practice of the Church of old.

And we may conclude by observing, that if we, in the Church of England, have somewhat modified the primitive practice, the change has been forced upon us by the great body of error which has been connected in the doctrines of Rome, and the still greater mass of error which has been connected in the popular feeling and habits of Romanists, with prayers for the dead.

DEAN. Of Deans there are two sorts; 1st. The *Dean of a Cathedral,* who is an ecclesiastical magistrate, next in degree to the Bishop. He is chief of the chapter, and is called a dean because he formerly presided over ten prebendaries or canons; he is by our law a sole corporation, that is, he represents a whole succession, and is capable of taking an estate as dean, and conveying it to his successors. 2nd. *Rural Deans,* whose office is of ancient date in the Church of England, long prior to the Reformation, and which many of the Bishops are now reviving. Their chief duty is to visit a certain number of parishes, and to report their condition to the Bishop.

DEAN AND CHAPTER. This is the style and title of the governing body of a cathedral. A chapter consists of the dean, with a certain number of canons, or prebendaries, heads of the church,—*capita ecclesiæ.* The origin of this institution is to be traced to a remote antiquity. A missionary Bishop, when converting our ancestors, would take his position in some central town, with his attendant priests: these, as opportunity offered, would go to the neighbouring villages to preach the gospel and administer the other offices of the Church. But they resided with the Bishop, and were supported out of his revenues. By degrees parochial settlements were made, but still the Bishop required the attendance of certain of the clergy at his cathedral, to be his council, for the Bishops never thought of acting without consulting their clergy. These persons, to qualify themselves for their office, gave themselves up to study, and to the decoration

of their sanctuary, the services of which were to be a model to all the lesser churches of the diocese. Forming a corporation, they obtained property, and ceased to be dependant upon the Bishop for a maintenance. And, being considered the representatives of the clergy, upon them devolved the government of the diocese, when vacant; and they obtained the privilege, doubtless, on the same principle, of choosing the Bishop, which originally belonged to the whole clergy of the diocese, in conjunction with the Bishops of the province. In this privilege they were supported by the kings of the country, who perceived that they were more likely to intimidate a chapter into the election of the royal nominee, than the whole of the clergy of a diocese. But still, the deans and chapters sometimes acting independently, an act was passed under Henry the Eighth, by which a dean and chapter refusing to elect the king's nominee to the bishopric, become individually outlawed, lose all their property, and are to be imprisoned during pleasure. Since that time these corporations have always succumbed to the royal will and pleasure. The great object of the institution, it will be perceived is, 1st. To provide the Bishop with a council; 2d. To make provision for a learned body of divines, who, disengaged from parochial cares, may benefit the cause of religion by their writings; 3d. To make provision, also, that in the cathedral church of each diocese the services shall be performed with rubrical strictness, and with all the solemnity and grandeur of which our services are capable.

It is not to be denied, that during the last century, that most disgraceful era, this institution was greatly abused. Patrons made use of it to enrich their own families or political partizans; and the cathedral clergy, instead of giving themselves up to learned labours, dwelt chiefly on their livings, coming merely for a short time to their cathedrals; as their estates advanced in value, they expended the income on themselves, instead of increasing the cathedral libraries, and rendering the choirs more efficient, by raising the salaries of the choristers, and doubling or trebling their number: finally, entirely forgetful of the command of the church, that "in cathedral and collegiate churches and colleges, where there are many priests and deacons, they

were prayed for, as requiring the mercy of GOD, though it was not declared to what particular end.

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At the desire of Gregory IX. the decretals were collected into five books in the thirteenth century; and towards the conclusion of the same century, Boniface VIII. caused another collection to be made, which was intituled *The Sixth Book of Decretals.*

DECORATED ENGLISH ARCHITECTURE, was the style which prevailed from the end of the reign of Edward I. in 1307, to the end of the reign of Edward III. in 1377. The style is distinguished by its large windows, which have pointed arches divided by mullions, and the tracery in flowing lines, forming circles, arches, and other figures, not running perpendicularly: its ornaments are numerous and delicately carved.

DEDICATION—Feast of—The Wake or customary Festival for the dedication of churches, signifies the same as vigil or eve. The reason of the name is best given from an old manuscript legend of St. John Baptist: "Ye shall understand and know, how the evens were first founded in old times. In the beginning of holy Church it was so, that the people came to the Church with candles burning, and would wake and come with lights towards night to the church in their devotions: and after, they fell to lechery, and songs, and dances, harping and piping, and also to gluttony and sin; and so turned the holiness to cursedness. Wherefore the holy Fathers ordained the people to leave that waking, and to fast the even. But it is still called *vigil,* that is, *waking* in English: and it is also called the even, for at even they were wont to come to church." It was in imitation of the primitive αγαπαι, or love feasts, that such public assemblies, accompanied with friendly entertainments, were first held upon each return of the day of consecration, though not in the body of churches, yet in the churchyards, and most nearly adjoining places. This practice was established in England by Pope Gregory the Great; who in an epistle to Melitus the Abbot, gives injunctions to be delivered to Austin the monk, a missionary to England; amongst which, he allows the solemn anniversary of dedication to be celebrated in those churches which were made out of heathen temples, with religious feasts kept in sheds or arbories, made up with branches and boughs of trees round the said church. But as the love feasts held in the

place of worship were soon liable to such great disorders, that they were not only condemned at Corinth by St. Paul, but prohibited to be kept in the house of GOD by the 20th canon of the council of Laodicea, and the 30th of the third council of Carthage; so from a sense of the same inconveniences, this custom did not long continue of feasting in the churches or church yards; but strangers and inhabitants paid the devotion of prayers and offerings in the church, and then adjourned their eating and drinking to the more proper place of public and private houses. The institution of these Church encænia or wakes, was without question for good and laudable designs; at first, thankfully to commemorate the bounty and munificence of those who had founded and endowed the church; next, to incite others to the like generous acts of piety; and chiefly, to maintain a christian spirit of unity and charity, by such sociable and friendly meetings. And therefore care was taken to keep up the laudable custom. The laws of Edward the Confessor give peace and protection in all parishes during the solemnity of the day of dedication, and the same privilege to all that were going to or returning from such solemnity. In a council held at Oxford in the year 1222, it was ordained, that among other festivals should be observed the day of dedication of every church within the proper parish. And in a synod under Archbishop Islip (who was promoted to the see of Canterbury in the year 1349) the dedication feast is mentioned with a particular respect. This solemnity was at first celebrated on the very day of dedication, as it annually returned. But the Bishops sometimes gave authority for transposing the observation to some other day, and especially to Sunday, whereon the people could best attend the devotions and rites intended in this ceremony. This laudable custom of wakes prevailed for many ages, till the Puritans began to exclaim against it as a remnant of popery. And by degrees the humour grew so popular, that at the summer assizes held at Exeter in the year 1627, the Lord Chief Baron Walter and Baron Denman made an order for suppression of all wakes. And a like order was made by Judge Richardson for the County of Somerset, in the year 1631. But on Bishop Laud's complaint of this innovating humour, the king

commanded the last order to be reversed; which Judge Richardson refusing to do, an account was required from the Bishop of Bath and Wells, how the said feast days, church ales, wakes, and revels were for the most part celebrated and observed in his diocese. On the receipt of these instructions, the Bishop sent for and advised with seventy two of the most orthodox and able of his clergy; who certified under their hands, that on these feast days (which generally fell on Sundays) the service of GOD was more solemnly performed, and the church much better frequented both in the forenoon and afternoon, than on any other Sunday in the year; that the people very much desired the continuance of them; that the ministers did in most places the like, for these reasons, viz: for preserving the memorial of the dedication of their several churches, for civilizing the people, for composing differences by the mediation and meeting of friends, for increase of love and unity by these feasts of charity, and for relief and comfort of the poor. On the return of this certificate Judge Richardson was again cited to the council table and peremptorily commanded to reverse his former order. After which it was thought fit to reinforce the declaration of King James, when perhaps this was the only good reason assigned for that unnecessary and unhappy license of sports: "We do ratify and publish this our blessed father's decree, the rather because of late in some counties of our kingdom we find, that under pretence of taking away abuses, there hath been a general forbidding not only of ordinary meetings, but of the feasts of the dedication of churches, commonly called wakes." However, by such a popular prejudice against wakes, and by the intermission of them in the confusions that followed, they are now discontinued in many counties, especially in the east and some western parts of England, but are commonly observed in the north and in the midland counties. *Ken. Par. Ant.* 609. 614.

DEFENDER OF THE FAITH. *(Fidei Defensor.)*—A peculiar title belonging to the Sovereign of England; as *Catholicus* to the King of Spain, and *Christianissimus* to the King of France. These titles were given by the Popes of Rome. That of *Fidei Defensor* was first conferred by Pope Leo X. on King Henry VIII. for writing

against Martin Luther; and the bull for it bears date *quinto idus*, October 1521. It was afterwards confirmed by Clement VII.

DEGREES in the Universities denote a quality conferred on the students or members thereof, as a testimony of their proficiency in the arts and sciences, and entitling them to certain privileges.

DEGRADATION is an ecclesiastical censure, whereby a clergyman is deprived of his holy orders which formerly he had, as of priest or deacon. *God. Rep.* 309.

4. By Can. 122. Sentence against a minister, of deposition from the ministry, shall be pronounced by the Bishop only, with the assistance of his chancellor and dean, (if they may conveniently be had,) and some of the prebendaries, if the court be kept near the Cathedral Church; or of the Archdeacon, if he may be had conveniently, and two other at least grave ministers and preachers to be called by the Bishop, when the court is kept in other places.

DEISTS, those who deny the *existence and necessity* of any Revelation, and profess to acknowledge that the being of a GOD is the chief article of their belief. The term Deist is derived from the Latin word *Deus*, GOD. The same persons are frequently called Infidels, on account of their incredulity, or want of belief in the Christian dispensation of religion.

DELEGATES. The court of delegates is so called because these delegates are appointed by the king's commission under his great seal, and issuing out of Chancery, to represent his royal person, and hear all appeals in three causes: 1. When a sentence is given in any ecclesiastical cause by the Archbishop or his official. 2. When any sentence is given in any ecclesiastical cause, in places exempt. 3. When a sentence is given in the Admiralty court, in suits civil or marine, by the order of the civil law.

DEMONIACS. Persons possessed of the Devil. For the cure of such persons there were peculiar services in the primitive Church. They are now all of them treated as lunatics.

DEPRIVATION is an ecclesiastical censure, whereby a clergyman is deprived of his parsonage, vicarage, or other spiritual promotion or dignity. *Deg.* p. 1. c. 9.

By Can. 122. Sentence against a minister, of deprivation from his living, shall be pronounced by the Bishop only with the assistance of his chancellor and dean, (if they may conveniently be had,) and some of the prebendaries, if the court be kept near the Cathedral Church; or of the Archdeacon, if he may be had conveniently, and two other at least grave ministers and preachers to be called by the Bishop, when the court is kept in other places.

DESK. This is the name usually given to the pulpit or pew in which morning and evening prayers are sung or said in the English Churches. The using of this pulpit for prayer is peculiar to the English Church, and has a very unpleasant effect. The first Prayer-Book of Edward VI. ordered "the priest, *being in the choir*, to begin the LORD's Prayer, called Pater Noster, (with which the morning and evening services then began,) with a loud voice;" so that it was at that time the custom for the minister to sing or say the morning and evening prayer, not in a desk or pulpit, but at the upper end of the choir or chancel, near the altar, towards which whether standing or kneeling, he always turned his face in the prayers. This gave great offence, however, though it had been the custom of the Church of England for many hundred years, to some superstitious weaker brethren, who so far forgot their charity as to call it anti-Christian. The outcry, however frivolous and vexatious, prevailed so far, that when in the fifth year of King Edward, the Prayer-Book was altered, the following rubric appeared instead of the old one: viz. "The morning and evening prayers shall be used in such places of the church, chapel, or chancel, and the minister shall so turn him as the people best may hear. And if there be any controversy therein, the matter shall be referred to the Ordinary, and he or his deputy shall appoint the place." This caused great contentions—the more orthodox kneeling in the old way, and singing or saying the prayers in the chancel, and the innovators or *ultra*-Protestants, adopting *new* forms, and performing all the services in the body of the Church. In the reign of Elizabeth the rubric was brought to its present form: viz. "that the morning and evening prayers shall be used

in the accustomed place in the church, chapel, or chancel," by which was clearly meant the choir or chancel, which had been for centuries the accustomed place; and it cannot be supposed that the second book of Edward, which lasted only one year and a half, could establish a custom. A dispensing power, however, was left with the Ordinary, who might determine it otherwise, if he saw just cause. Pursuant to this rubric, the morning and evening services were again, as formerly, sung or said in the chancel or choir. But in some churches, owing to the too great distance of the chancel from the body of the church, in others owing to the ultra-Protestant superstition of the parishioners, the Ordinaries permitted the clergy to leave the chancel, and read prayers from a pew in the body of the church. This innovation and novelty, begun first by some few ordinaries, and recommended by them to others, grew by degrees to be more general, till at last it came to be the general practice; insomuch that the convocation, in the beginning of King James the First's reign, ordered that in every church there should be a convenient seat made for the minister to read service in. In new churches, where there can be no complaint of the size of the chancels, there seems to be no reason why the Ordinaries should not now remove the desk, and send the clergy back to their proper place, to sing or say the prayers in the chancel. At all events, they might get rid of that unsightly nuisance, a second pulpit instead of a reading pew. If the prayers are to be preached to the people as well as the sermon, one pulpit might suffice. The irreverence of our congregations, the carelessness, the apparent inattention to the great work which is going on, except when the sermon is preached,—these things are remarked, to our disgrace, by foreigners; and therefore any ceremonies which may tend to bring the congregations of the Church of England into better habits, in this respect, must be useful.

DEUTERONOMY. The Fifth Book of Moses and the last of the Pentateuch. The Greeks gave it the name of Deuteronomy, which signifies the Second Law, or a repetition of the law.

DEVIL. From a Greek word which signifies an accuser, or calumniator. The two words Devil and Satan

are used in Scripture to signify the same wicked spirit who, with many others, his angels, or under-agents, is fighting against GOD, and who has dominion over all the sons of Adam except the regenerated; and who is in his kingdom of this world the nearest imaginable approximation, at infinite distance, indeed, to the omnipotence of the GODHEAD.

DIACONATE. The office or order of a deacon.

DIGNITARY. One who holds cathedral or other preferment to which jurisdiction is annexed.

DILAPIDATION is where an incumbent on a church living, suffers the parsonage-house, or outhouses, to fall down, or be in decay for want of necessary reparation; or it is the pulling down or destroying any of the houses or buildings belonging to a spiritual living, or destroying of the woods, trees, &c. appertaining to the same; for it is said to extend to the committing or suffering any wilful waste, in or upon the inheritance of the church. *Degge*, 89.

DIMISSORY LETTER. A letter given by a Bishop to a candidate for Holy Orders, having a title in his diocese, directed to some other Bishop, and giving leave to the bearer to be ordained by him.

DIOCESE. The circuit of a Bishop's jurisdiction. The ecclesiastical division is, primarily, into two provinces, those of Canterbury and York. A province is the circuit of an Archbishop's jurisdiction. Each province contains divers dioceses, or sees of suffragan Bishops; whereof Canterbury includes twenty, and York five. Every diocese is divided into archdeaconries, and each archdeaconry into rural deaneries, every deanery into parishes.

The division of the Church into dioceses, may be viewed as a natural consequence of the institution of the office of Bishops. The authority to exercise jurisdiction when committed to several hands, requires that some boundaries be defined, within which each party may employ his powers; otherwise, disorder and confusion would ensue,—and the Church, instead of being benefitted by the appointment of governors, might be exposed to the double calamity of an overplus of them in one district, and a total deficiency in another. Hence we find, so early as the New Testament history, some plain indications of the rise of the diocesan system, in the cases

respectively of James, Bishop of Jerusalem; Timothy, Bishop of Ephesus; Titus, of Crete; to whom may be added the Angels or Bishops of the seven Churches in Asia. These were placed in cities, and had jurisdiction over the Churches and inferior clergy in those cities, and probably in the country adjacent. The first dioceses were formed by planting a Bishop in a city or considerable village, where he officiated statedly, and took the spiritual charge, not only of the city itself, but the suburbs, or region lying round about it, within the verge of its [civil] jurisdiction: which seems to be the plain reason of that great and visible difference which we find in the extent of dioceses; some being very large, others very small, according as the civil government of each city happened to have a larger or lesser jurisdiction. Thus in our own Church, there were at first only seven bishoprics, and these were commensurate with the Saxon kingdoms. Since that time our Church has thought fit to lessen the size of her dioceses, and to multiply them into above twenty, and if she thought fit to add forty or a hundred more, she would not be without precedent in the primitive Church. It is a great misfortune to the Church of England, that her dioceses, compared with the population, are so extensive and so few. It is impossible for our Bishops to perform all their canonical duties, such as visiting *annually every Parish* in the diocese, inspecting schools, Divine service, instruction, &c. besides baptizing, confirming, consecrating. Episcopal extension, as well as Church extension, is most important. We must seek to add to the number of our Bishops. There will be prejudices and difficulties for some time to be overcome on the part of the State, which is not sufficiently religious to tolerate an increase in the number of spiritual peers. But the addition we seek is not in the number of our spiritual peers, but that our spiritual pastors may be more numerous.

The ancient bishoprics being baronies, the possessors of them might sit in Parliament, while the new bishoprics, not having baronies attached, might only qualify for a seat in the upper house of convocation, should it ever assemble for the dispatch of business. Nor need the State be put to any expense; for at least double the number of Bishops there is ample provision to be found in

the present episcopal revenues. The Bishops have united with the State in affirming the principle, that the State has a right to re-arrange the revenues of the Church, It is a dangerous principle, but it is now established. It has been applied with reference to the second order of the ministry, and the Bishops have united with the State to deprive a certain class of presbyters of their property to enrich another class of presbyters. We may assume, therefore, that they would apply the same principle to themselves. And as the people learn to value the episcopal office more highly, and call for the full canonical discharge of all the episcopal functions, the Bishops, we may be sure, will carry out their principle, and yield half their estates, or at least a third, for the endowment of new bishoprics. There is no reason why a Bishop should be more wealthy than a priest, and therefore comparatively small endowments would suffice. Something would be taken from the external dignity of the episcopate, but for this there would be ample compensation if the office should become more efficient for the pastoral care of the people.

Diocesan. A Bishop, as he stands related to his diocese.

Directory: A kind of regulation for the performance of religious worship, drawn up by an assembly of religious teachers in England, at the instance of the parliament, in 1645. It was intended to supply the use of the Liturgy, or Book of Common Prayer, the use of which had been abolished. It prescribed no form of prayer, or circumstances of external worship, and did not oblige the people to any responses except Amen. The Roman Catholics publish an annual Directory for their laity, which also serves the purpose of a book of reference in matters of ceremonial as settled by their communion.

Diptychs. Before they made an oblation for the dead, the primitive Christians were accustomed to recite the names of such eminent Bishops, Saints or Martyrs as were to be particularly mentioned in this part of the service. To this purpose they had certain Books called Diptychs, from their being folded together, wherein the

names of such persons were written that the deacon might rehearse them as occasion required,

DISPENSATION. The providential dealing of GOD with his creatures. We thus speak of the Jewish Dispensation and the Christian Dispensation In ecclesiastical law by dispensation is meant the power vested in the Archbishops of dispensing on particular emergencies with certain minor regulations of the Church, more especially in her character as an Establishment.

DISCIPLE, a Scholar, or one who attends the lectures and professes the tenets of another. A disciple of CHRIST is one who, having been baptized into HIS Body, believes HIS doctrines, imbibes HIS spirit, and follows HIS example.

DISSENTERS. Those who, relying on their private judgment, have left the pale of the church.

DIVINE. Something relating to GOD; a minister of the Gospel; a priest; a theologian.

DIVINITY. The science of Divine things; theology; a title of the GODHEAD.

DIVORCE. A separation of a married man and woman by the sentence of an ecclesiastical judge, qualified to pronounce the same.

DOCETÆ. Ancient dissenters, who taught that the actions and sufferings of our LORD were not in reality, but only in appearance.

DOCTOR. One who has the highest degree in the faculties of divinity, law, physic, or music.

DOGMA. A word used originally to express any doctrine of religion formally stated. *Dogmatic* theology, is the statement of positive truths in religion. The indifference of later generations to positive truth is indicated, among other things, by the different notion which has come to be attached, in common discourse, to these words. By a *dogma* is now generally meant too positive or harsh a statement of uncertain or unimportant articles: and the epithet *dogmatic* is given to one who is rude or obtrusive, or overbearing in the statement of what he judges to be true.

DOCTRINE. A system of teaching. By Christian Doctrine should be intended the principles or positions of the Holy Church.

DOMINICAL, or SUNDAY LETTER. In the Calendar the first seven letters of the alphabet are applied to the days of the week, the letter A being always given to the 1st of January, whatsoever that day may be, and the others in succession to the following days. If the year consisted of 364 days, making an exact number of weeks, it is evident that no change would ever take place in these letters; thus, supposing the 1st of January in any given year to be Sunday, all the Sundays would be represented by A, not only in that year, but in all succeeding. There being, however, 365 days in the year, the first letter is again repeated on the 31st of December, and consequently the Sunday letter for the following year will be G. This retrocession of the letters will, from the same cause, continue every year, so as to make F the dominical letter of the third, &c. If every year were common, the process would continue regularly, and a cycle of seven years would suffice to restore the same letters to the same days as before. But the intercalation of a day, every bissextile or fourth year, has occasioned a variation in this respect. The bissextile year, containing 366, instead of 365 days, will throw the dominical letter of the following year back two letters, so that if the dominical letter at the beginning of the year be C, the dominical letter of the next year will be, not B, but A. This alteration is not effected by dropping a letter altogether, but by changing the dominical letter at the end of February, where the intercalation of a day takes place. In consequence of this change every fourth year, twenty-eight years must elapse, before a complete revolution can take place in the dominical letter, and it is on this circumstance that the period of the solar cycle is founded.

DOMINICANS. A religious order, in some places called Jacobins, and in others Predicants or preaching friars. They take their name from Dominic de Guzman, their founder,—just as Wesleyans take their name from their founder, Wesley. Just before his death, Dominic sent Gilbert de Fresney, with twelve of the brethren, into England, where they founded a monastery at Oxford, in the year 1221, and soon after another in London. This religious sect was put down at the Reformation. They were called Jacobins, because one of their first convents

in Paris was situated in St. James's-street. The Franciscans maintained that the Virgin Mary was born without blemish of original sin; the Dominicans asserted the contrary.

DONATISTS. A dissenting sect in Africa, so denominated from their leader, Donatus. In doctrine they scarcely differed from the Church.

DONATIVE. A donative is when the King, or any subject by his license, founds a church or chapel, and ordains that it shall be merely in the gift or disposal of the patron, and vested absolutely in the clerk by the patron's deed of donation, without presentation, institution, or induction; *Co. Litt.* 344; but the donee may by the patron, or by any other authorised by the patron, be put into possession. *Degge's* p. 1. c. 13. This is said to have been anciently the only way of conferring ecclesiastical benefices in England; the method of institution by the Bishop not being established more early than the time of Archbishop Becket in the reign of Henry II. *Seld. Tith.* c. 12. And therefore Pope Alexander III. *Decretal.* l. 3. t. 7. c. 3. in a letter to Becket, severely inveighs against the *prava consuetudo*, as he calls it, of investiture conferred by the patron only; this however shews what was then the common usage. Others contend, that the claim of the Bishops to institution is as old as the first planting of Christianity in this island; and in proof of it they allege a letter from the English nobility to the pope in the reign of Henry III. recorded by Matthew Paris, A.D. 1239, which speaks of presentation to the Bishop as a thing immemorial. The truth seems to be, that, where a benefice was to be conferred on a mere layman, he was first presented to the Bishop, in order to receive ordination, who was at liberty to examine and refuse him: but where the clerk was already in orders, the living was usually vested in him by the sole donation of the patron; until about the middle of the twelfth century, when the Pope and his Bishops endeavoured to introduce a kind of feudal dominion over ecclesiastical benefices, and, in consequence of that, began to claim and exercise the right of institution universally, as a species of spiritual investiture. 2 *Black. Com.* 22.

DOXOLOGY. A song of glory, or a hymn in which glory is ascribed to GOD. The greater doxology is that which is used at the conclusion of the Liturgy, beginning with the words, "Glory be to GOD on high:" it is also called the Angelic Hymn. It owes its origin to the Eastern Church, where it was used in the time of St. Athanasius, in the beginning of the fourth century. The lesser doxology is that which is used at the termination of every Psalm, "Glory be to the FATHER," &c. It is appointed to be used at the end of every Psalm, for the purpose of turning the Jewish Psalms into Christian Hymns, rendering them as serviceable for the Church now as they were before for the use of the Synagogue, the mystery of the TRINITY being more revealed to us under the Gospel than it was to those who lived under the Law.

EARLY ENGLISH ARCHITECTURE. The style of Architecture which succeeded the Norman.

EAST. In the aspect of their churches, the ancient Christians reversed the order of the Jews, placing the altar on the East, so that in facing towards the altar in their devotions they were turned to the East, in opposition to the Jewish custom of turning towards the West in prayer. As the Jews began their day with the *setting sun*, so the followers of CHRIST began theirs with the *rising sun*. The eye of the Christian turned with peculiar interest to the East, whence the day-spring from on high had visited him. There the morning star of his hope fixed his admiring gaze. Thence arose the SUN OF RIGHTEOUSNESS with all his heavenly influences. Thither in prayer his soul turned with kindling emotions to the altar of his GOD. And even in his grave, thither still he directed his slumbering eye, in quiet expectation of awakening to behold in the same direction the second appearing of his LORD, when he shall come in the clouds of heaven to gather his saints.

EASTER. The anniversary festival appointed in remembrance of the resurrection of our blessed SAVIOUR, from the state of death, to which HE had subjected HIMSELF as an atonement for the sins of men. It is stated by Venerable Bede that this name was given to this festival at the time when Christianity was first introduced among

our Saxon ancestors in this island. Those people, says Bede, worshipped an imaginary deity, called Eostre, whose feast they celebrated every year, at this season; the name remained when the worship was altered. Others conceive the name to be derived from an old Saxon word importing rising: Easter-day thus signifying the day of resurrection. Easter Sunday is not strictly the anniversary day of our SAVIOUR'S resurrection, but is the day appointed by the Church to be kept in remembrance of that event. After great difference of opinions, it was decided in the council of Nice that Easter-day should be kept on the Sunday following the Jewish feast of the passover, which passover is kept on the 14th day, or full moon, of the Jewish month *Nisan*. At the same time, to prevent all uncertainty in future, it was made a further rule of the Church, that the full moon next to the Vernal (or Spring) Equinox should be taken for the full moon of the month *Nisan*, and the 21st of March be accounted the Vernal Equinox. Easter Sunday, therefore, is always the Sunday following the full moon which falls on, or next after, the 21st of March. Easter is thus observed with reference to the feast of the passover, on account of the typical quality of that day; the annual sacrifice commanded by the Jewish law, being regarded as a type of the greater sacrifice of CHRIST for our redemption, and the deliverance of the Israelites out of Egypt as a type of our deliverance from sin and death by HIS merits.

EBIONITES. Ancient heretics, who denied the Divinity of our LORD. Origen supposes them to have been so called from the Hebrew word Ebion, which in that language signifies poor; because, says he, they were poor in sense, and wanting in understanding.

ECCLESIASTES. A canonical book of the Old Testament. It is called "the words of the preacher, the son of David, king of Jerusalem," that is, of Solomon, who from the great excellency of his instructions, was emphatically styled "the Preacher."

ECCLESIASTIC. A person holding any office in the sacred ministry of the Church.

ECLECTICS, *or Modern Platonics*. A sect which arose in the Christian Church towards the close of the second century. They professed to make truth the only object

of their inquiry, and to be ready to adopt from all the different systems and sects such tenets as they thought agreeable to it. They preferred Plato to the other philosophers, and looked upon his opinions concerning GOD, the human soul, and things invisible, as conformable to the spirit and genius of the Christian doctrine. One of the Principal patrons of this system was Ammonicus Saccas, who at this time laid the foundation of that sect, afterwards distinguished by the name of the New Platonics in the Alexandrian School.

ECONOMICAL. The economical method of disputing was that in which the disputants accommodated themselves as much as possible to the taste and prejudices of those whom they were endeavouring to gain over to the truth. Some of the early Christians carried this condescension too far, and abused St. Paul's example. (1 Cor. ix. 20.)

ECUMENICAL. A term applied to general councils of the Church, to distinguish them from provincial and diocesan synods.

EDIFICATION. Literally *a building up*, and in the figurative language of the New Testament, a growing in grace and holiness, whether of individuals or of the Church.

A pretence of greater edification has been a common ground of separation from the Church: but most absurdly, for "Edification," says Dean Sherlock, in his resolution of some cases of conscience which respect Church communion, "is building up, and is applied to the church, considered as GOD's house and temple; and it is an odd way of building up the temple of GOD, by dividing and separating the parts of it from each other. The most proper signification of the word which our translators render by edification, is a house or building; and this is the proper sense wherein it belongs to the Christian Church: *ye are God's husbandry, ye are God's building*, that is, the Church is GOD's house or building. Thus the same Apostle tells us that in CHRIST, *the whole building*, (that is, the whole Christian Church,) *fitly framed together, groweth unto an holy temple in the* LORD. (Ephesians, ii. 21.) Hence the governors of the Church are called builders, and the Apostles are called *labourers together with* GOD, in erecting

this spiritual building; and *St. Paul* calls himself a *master builder.* Hence the increase, growth, and advances towards perfection in the Church, is called the building or edification of it. For this reason *St. Paul* commends prophecy or expounding the Scriptures, before speaking in unknown tongues without an interpreter, because by this the Church receives building or edification. All those spiritual gifts, which were bestowed on the Christians, were for the building and edifying of the Church. The apostolical power in Church censures was for *edification, not for destruction,* (2 Cor. x. 8.) to build, and not to pull down; that is, to preserve the unity of the Church entire, and its communion pure. And we may observe, that this edification is primarily applied to the Church: *That the Church may receive edifying; that ye may excel to the edifying of the Church; for the edifying of the body of* CHRIST. (1 Cor. xiv. 5, 12.) And it is very observable wherein the Apostle places the edification of the body of CHRIST, viz: in unity and love: *Till we all come in the unity of the faith, and of the knowledge of the* SON *of* GOD, *to a perfect man, unto the measure of the stature of the fulness of* CHRIST. (Ephes. iv. 12, 13.) Till we are united by one faith unto one body, and perfect man. *And speaking the truth in love, may grow up into* HIM *in all things, which is the* HEAD, *even* CHRIST; *from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh the increase of the body, unto the edifying itself in love.* (Eph. iv. 15, 16.) This is an admirable description of the unity of the Church, in which all the parts are closely united and compacted together, as stones and timber are to make one house; and thus they grow into one body, and increase in mutual love and charity, which is the very building and edification of the Church, which is edified and built up in love, as the Apostle adds, *that knowledge puffeth up, but charity edifieth.* (1 Cor. viii. 1.) This builds up the Church of CHRIST; and that not such a common charity as we have for all mankind, but such a love and sympathy as is peculiar to the members of the same body, and which none but members can have for each other.

And now methinks I need not prove that schism and separation is not for the edification of the Church; to separate for edification is to pull down instead of building up. But these men do not seem to have any great regard to the edification of the Church, but only to their own particular edification: and we must grant that edification is sometimes applied to particular Christians in Scripture, according to *St. Paul's* exhortation, *Comfort yourselves together, and edify one another, even as also ye do.* (1 Thes. v. 11.) And this edifying one another, without question signifies our promoting each others growth and progress in all Christian graces and virtues; and so the building and edification of the Church, signifies the growth and improvement of the Church in all spiritual wisdom and knowledge, and Christian graces. The edification of the Church consists in the edification of particular Christians; but then this is called edification or building, because this growth and improvement is in the unity and communion of the Church, and makes them one spiritual house and temple. Thus the Church is called the temple of GOD, and every particular Christian is GOD's temple, wherein the HOLY SPIRIT dwells; and yet GOD has but one temple, and the HOLY SPIRIT dwells only in the Church of CHRIST; but particular Christians are GOD's temple, and the HOLY SPIRIT dwells in them, as living members of the Christian Church; and thus by the same reason the Church is edified and built up, as it grows into a spiritual house and holy temple, by a firm and close union and communion of all its parts; and every Christian is edified, as he grows up in all Christian graces and virtues in the unity of the Church. And therefore, whatever extraordinary means of edification men may fancy to themselves in a separation, the Apostle knew no edification but in the communion of the Church; and indeed, if our growth and increase in all grace and virtue, be more owing to the internal assistance of the DIVINE SPIRIT, than to the external administrations, as *St. Paul* tells us, *I have planted, and Apollos watered, but* GOD *gave the increase: so then, neither is he that planteth any thing, nor he that watereth, but* GOD *that gave the increase.* (1 Cor. iii. 6, 7.) And if the DIVINE SPIRIT confines HIS

influences and operations to the unity of the Church, (as the same Apostle tells us that there is but *one body, and one spirit*; (Eph. iv. 4.) which plainly signifies, that the operations of this one SPIRIT, are appropriated to this one Body, as the soul is to the body it animates,) then it does not seem a very likely way for edification, to cut ourselves off from the unity of CHRIST's Body."

ESSENES. A very ancient sect, that was spread abroad through Syria, Egypt, and the neighbouring countries. They maintained that religion consisted wholly in contemplation and silence. Some of them passed their lives in a state of celibacy; others embraced the state of matrimony, which they considered as lawful, when entered into with the sole design of propagating the species, and not to satisfy the demand of lust. Some of them held the possibility of appeasing the DEITY by sacrifices, though different from that of the Jews; and others maintained that no offering was acceptable to GOD but that of a serene and composed mind, addicted to the contemplation of divine things. They looked upon the law of Moses as an allegorical system of spiritual and mysterious truths: and renounced, in its explication, all regard to the outward letter.

ESTABLISHMENT. By a religious establishment is generally meant, in the present day, the religion, whether Christian or not, which is recognized by the state. Thus Presbyterianism is the establishment of Scotland, Mahomedanism that of Turkey. In England, the Catholic Church is the establishment. It has not been endowed by the state, which has rather robbed than enriched it; nor has it been established, like Presbyterianism in Scotland, by any act of the legislature. But being endowed by individual piety, it was for many ages the only community in this country which even pretended to be the Church: as such it was recognized by the state, and when in process of time the Catholic Church in this country asserted its independence of Rome, and reformed the abuses which had crept into it, it continued to be, as it always was, the religious community connected with the state; although in the reign of King James, a sect in communion with Rome was founded in England, and

arrogated to itself the name and titles which belong to our ancient Church, and to her alone. A slight reference to history will show what is meant. Soon after Augustine had been consecrated, in France, the first Archbishop of Canterbury, his see was endowed with large revenues by King Ethelbert, who likewise established, at the instance of the Archbishop, the dioceses of Rochester and London. The other kings of the heptarchy erected bishoprics equal to the size of their kingdoms. And the example was followed by their nobles, who converted their estates into parishes, erecting fit places of worship, and endowing them with tithes.—*See Church of England.*

Thus was the Church established. For many years there appears to have continued a good understanding between the civil and ecclesiastical authorities, the powers of which were, in most respects, as in these days, blended. But, after the moral world had been subdued, and papal tyranny had been established by the marvellous energies of Hildebrand, his crafty successors, the Popes of Rome, soon perceived that, in order to secure their dominion, it was important, as far as possible, to sever the alliance which had hitherto subsisted between the Church and the state. Representing the Church as independent, they regarded the king as the head of the state, and the Pope as supreme of the Church. No sectarian of the present day can be more hostile to the alliance between Church and state than were those divines who, in the middle ages, were devoted to the popedom. Although the pope, however, had, here in England, as elsewhere, many creatures and advocates, yet many and manful were the repulses he met with from our clergy, our kings, and the people. His authority, indeed, was in this realm a mere assumption, for he was never elected by any synod of our Church as its head. Still, assuming rights to which he could lay no lawful claim, his usurpations were continued until, in the reign of Henry VIII. the clergy, the monarch, and the people, could bear the tyranny no longer, but, throwing off the yoke declared that the pope was *not* the head of the Church of England, but that, in these realms, the king is, as in times past he was, over all persons, and in all causes, ecclesiastical as well as civil, in these his dominions, supreme. This is the fact, and the history of the

fact. The property of the Church remains with those who have descended in an unbroken line from the clergy to whom it was originally granted. If our title be disputed, it devolves upon the adversary to establish a prior claim. This the Protestant Dissenter does not attempt to do; and, with respect to the Roman Catholic Dissenters, we know that instead of being descended from the original grantees, their line of succession began at Rome scarcely more than two centuries ago. Nor can they claim on the ground of greater similarity of doctrine. For transubstantiation, the worship of saints and images, half communion, constrained celibacy, &c. the doctrines and practices which distinguish the modern Romanists, were unknown to the Anglo-Saxon Church. Admitting, then, that we may differ in some particulars of practice from our ancestors, yet certainly we do not differ from them so much as the modern Romanists.

ELDERS. Presbyterian sects have supposed that the order of lay-elders, as they denominate some of their officers, is sanctioned by Holy Scripture. It appears certain, however, that the elders mentioned by St. Paul, (1. Tim. v.) did not hold the same office as those in the Presbyterian sects, but "laboured in the word and doctrine." In this place the Apostle means only ministers, when he directs that double honour should be paid to the elders that rule well, especially those who labour in the word and doctrine; and the distinction does not appear to consist in the order of officers, but in the degree of their diligence, faithfulness, and eminence in laboriously fulfilling their ministerial duties. It is said that Calvin admitted lay-elders into Church courts, on what he conceived to be the sanction of primitive practice, and "as an effectual method of preventing the return of inordinate power in a superior order of clergy." To this it is answered by Catholics, that neither the name nor office of lay-elder was ever known to any general or provincial council, or even to any particular Church in the world before the time of Calvin.

ELEMENTS. The materials used in the Sacraments, appointed for that purpose by our LORD HIMSELF. Thus water is the element of Baptism; and bread and wine are the elements of the Eucharist. With respect to the

elements of the Eucharist, it is ordered by the Church of England that "when there is a Communion, the priest shall then place upon the table so much bread and wine as he shall think sufficient:" *Then*, that is, after the offertory, and after presenting the basin with the alms. Thus a rubric being added to our Liturgy at the last review, at the same time with the word "oblations," in the prayer following, it is clearly evident, as Bishop Patrick has observed, that by that word are to be understood the elements of bread and wine, which the priest is to offer solemnly to GOD, as an acknowledgment of HIS sovereignty over HIS creatures, and that from thenceforth they might become properly and peculiarly HIS. For in all the Jewish sacrifices, of which the people were partakers, the viands or materials of the feast were first made GOD's by a solemn oblation, and then afterwards eaten by the communicants, not as man's but as GOD's provision, who, by thus entertaining them at HIS own table, declared HIMSELF reconciled, and again in covenant with them. And therefore our Blessed SAVIOUR, when he instituted the new sacrifice of HIS own Body and Blood, first, gave thanks and blessed the elements; that is, offered them up to GOD as LORD of the creatures, as the most ancient Fathers expound that passage: who for that reason, whenever they celebrated the Holy Eucharist, always offered the bread and wine for the Communion to GOD, upon the altar, by this or some short ejaculation; "LORD, we offer THEE THINE own out of what THOU hast bountifully given us." After which they received them, as it were, from HIM again, in order to convert them into the sacred banquet of the Body and Blood of HIS dear SON. In the ancient Church they had generally a side-table near the altar, upon which the elements were laid till the first part of the Communion Service was over. Now, though we have not always a side-table, and there is no express provision for one made in the Church of England, yet in the first Common Prayer-Book of King Edward the Sixth, the priest himself was ordered, in this place to set both bread and wine upon the altar; but at the review, in 1551, this, and several other pious usages, were thrown out in condescension to ultra-Protestant super-

stition. *(See Credence.)* After which the Scotch Liturgy was the first wherein we find it restored: and Mr. Mede, having observed our Liturgy to be defective in this particular, was probably the occasion, that in the review of it, after the Restoration this primitive practice was restored, and the bread and wine ordered by the rubric, to be set solemnly on the table by the priest himself. If the priest neglects to do this, and thus offends the consciences of the more enlightened members of a congregation, they should point out to him his mistake, which can only proceed from traditional negligence,—a tradition not older than the middle of the last century. It is not to be supposed that any priest would wilfully violate his vow of conformity, especially in so very solemn a service. The return to these usages is not always easy; but it may be made easy by the fidelity of churchwardens, for no clergyman will like to be twice presented as unmindful of his solemn vow. Let churchwardens do their duty and things will soon right themselves.—Wheatly's remarks on the rubric above quoted are very pertinent.

Ember Days. These are the Wednesday, Friday, and Saturday after, the first Sunday in Lent, the Feast of Whitsunday, the 14th of September, and the 13th of December; the Sundays following these days being the stated times of ordination in the Church. The weeks in which these days fall are called Ember Weeks.

The derivation of the name is uncertain. It has been supposed by some to signify "ashes," and by others "abstinence," in allusion to the ancient custom connected with fasting. The fact that the Ember Weeks return at stated periods, has led others to trace the name to a Saxon word signifying a "course" or "cycle." In the Western Church they were denominated "the Fasts of the Four Seasons." On these days the design of the Church is to call her members, by prayer and fasting, to invoke the the Divine aid and blessing on the choice and commission of ministers of the Gospel. The deep interest every Christian heart should feel in a matter of such infinite moment, should secure for these days the pious observance of the members of the Church. It is much to be

lamented that those who are most obtrusive in their decision of what is and what is not "true Gospel Preaching," should be the least observant of these seasons of prayer that GOD HIMSELF would send labourers into HIS vineyard.

EMBLEM. A visible, and usually an ornamental symbol of some spiritual thing: of some great truth concerning the object of a Christian's worship, of some object of his faith and hope, or of some mystery or privilege. The use of emblems, under which the truths of Christianity were veiled from the heathen, while they were presented vividly to the minds of the faithful, is probably as old as Christianity itself: and the fancy of pious persons has continued it to the present day; many particular emblems having been so generally and almost universally used, as to have been interwoven almost with the very external habit of the Church itself. Among the most apt and venerable may be mentioned, the trine compas, (as it it called by Chaucer,

"That of the trine compas Lord and gide is,")

Or a circle inscribed within an equilateral triangle; denoting the co-equality and co-eternity of the three Divine persons in the ever blessed and undivided Trinity: the hand extended from the clouds in the attitude of benediction; for the first person in the TRINITY: the Lamb triumphant, the fish, (*See Piscis,*) the pelican wounding her own breast to feed her young, and others; for the SON of GOD, JESUS CHRIST our LORD: the dove, for the HOLY GHOST. The chalice receiving the blood of a wounded Lamb, for the Holy Eucharist: the phœnix rising from the flames, for the resurrection: the Cross, for the Christian's life of conflict; the crown, for his hope of glory. All these are beautifully significant, and are very innocent in their use, as well as pious in their intention.

It is of the essence of a proper emblem that it be not, nor pretend to be, a simple representation. It then loses its allusive character, and becomes a mere picture of the thing itself. In theology there is another reason why this should be avoided: for when we attempt a representation of any object of Christian worship, we too nearly fall into idolatry. Hence the cross is admissible

where the crucifix is not: and the not unfrequent representation of the HOLY TRINITY, in which the FATHER is represented as a man, supporting the LORD JESUS on the cross, is shocking to the reverent eye. For the like reasons the representation of the Holy Eucharist, under the old figure of a crucifix pouring blood into four cups placed to receive it, is very objectionable.

With regard to the use of emblems they still afford very happy ornaments for churches and church furniture, especially perhaps for painted windows. If pious persons also will have about with them some religious memorial of this kind, they may fairly do so, and that not without profit. Clement of Alexandria has mentioned some which we ought to avoid; and others which we may employ, of which latter we may name a dove, a fish, or a ship borne along by a full breeze, or an anchor. As the reason of the rule which he gives still holds, we may refer to his *Pæday.* iii. 11.

EMMANUEL, or IMMAN'UEL. A Hebrew word, which signifies "GOD with us. (Isaiah, vii. 14.) in that celebrated prophecy, in which he foretels to Ahaz the birth of the MESSIAH, from a Virgin, says, This Child shall be called Emmanuel, GOD with us. He repeats this this while speaking of the enemy's army, which, like a torrent, was to overflow Judea: "The stretching of his wings shall fill the breadth of thy land, O EMMANUEL." (St. Matthew, i. 23.) informs us, that this prophecy was accomplished in the birth of CHRIST, born of the Virgin Mary, in whom the two natures, divine and human, were united; so that HE was really EMMANUEL, or "GOD with us."

ENCENIA. Festivals anciently kept on the days on which cities were built, or churches consecrated; and in later times, ceremonies renewed at certain periods, as at Oxford and Cambridge, at the celebration of founders and benefactors.

ENCRATITES, or CONTINENTS. A name given to a sect in the second century, because they condemned marriage, forbade the eating of flesh, or drinking of wine, and rejected with a sort of horror all the comforts and conveniences of life. Tatian, an Assyrian, and a disciple of Justin Martyr, was the leader of this sect. He was

greatly distinguished for his genius and learning, and the excessive austerity of his life and manners. He regarded matter as the fountain of all evil, and therefore recommended in a peculiar manner the mortification of the body. He distinguished the Creator of the world from the SUPREME BEING, denied the reality of CHRIST's Body, and blended the Christian religion with several corrupt tenets of the oriental philosophy.

ENERGUMENS. DEMONIACS. Mention is often made in the ancient Church, of persons possessed of an evil spirit. The regulations of the Church bestow upon them special care. They constitute a distinct class of Christians, bearing some relation both to the Catechumens and the faithful; but differing from both in this, that they were under the special oversight and direction of exorcists, while they took part in some of the religious exercises of both classes.

Catechumens who, during their probationary exercises became demoniacs, were never baptized until thoroughly healed, except in case of extreme sickness. Believers who became demoniacs, in the worst stage of their disease, like the weeping penitents, were not permitted to enter the church; but were retained under close inspection in the outer porch. When partially recovered they were permitted, with the *audientes*, to join in public worship, but they were not permitted to partake of the Eucharist until wholly restored, except in the immediate prospect of death. In gene ral, the Energumens were subject to the same rules as the penitents.

ENTHRONIZATION. The placing of a Bishop in his stall or throne in his Cathedral.

EPACT. In chronology, and in the tables for the calculation of Easter, a number indicating the excess of the solar above the lunar year. The solar year consisting, in round numbers, of 365 days, and the lunar of twelve months, of twenty-nine and half days each, or 354 days, there will be an overplus in the solar year of 11 days, and this constitutes the *Epact*. In other words, the epact of any year expresses the number of days from the last new moon of the old year, which was the beginning of the present lunar year, to the first of January. In the first year, therefore, it will be 0; in the second 11 days; in

the third twice 11, or 22; and in the fourth it would be 11 days more, or 33; but 30 days being a synodical month, will in that year be intercalated, making thirteen synodical months, and the remaining three is then the epact. In the following year 11 will again be added, making fourteen for the epact, and so on to the end of the cycle, adding 11 to the epact of the last year, and always rejecting 30, by counting it as an additional month.

EPIPHANY. The Epiphany, or Manifestation of CHRIST to the Gentiles, is commemorated in the Church on the 6th of January, and denotes the day on which the wise men came from the East to worship the Infant JESUS. (Matthew, ii. 2.) Let us be thankful for the light of the Gospel, which on that day began to shine on those who sat in darkness. (Isaiah, ix. 2. Matt. iv. 16.)

The word Epiphany is derived from the Greek compound verb, which signifies to manifest or declare, and was at first used both for Christmas-day, when CHRIST was manifested in the flesh, and for this day, to which it is now more properly appropriated, when he was manifested by a star to the Gentiles.

EPISCOPACY. The government of Bishops, the government of the Church appointed by the Apostles.

EPISTLE. The Scriptural Epistles are Letters which were addressed by the inspired Apostles to Churches or individuals. But by the Epistle in the Liturgy, we mean the first Lesson in the Communion Service, which is so styled because it is generally taken from the Epistles of the Holy Apostles. Sometimes, however, it is taken from their Acts, and occasionally from the Prophets. Almost all the Lessons now read as Epistles in the English Liturgy have been appointed to their present place, and used by our Church for many ages. They are found in all the Liturgies of our Church used before the revision, in the reign of Edward VI. and they also appear in all the monuments of the English Liturgy, before the invasion of William the Conqueror. It is, in fact, probable that they are generally as old as the time of Augustine, A.D. 595. In this view the Lessons entitled Epistles in our Liturgy have been used for twelve hundred years by the Church of England. We must consider this more as

a subject of interest and pleasure than of any great importance, since all Scripture is given by inspiration of GOD. Yet we may remark, that the extracts read from the Epistles are generally devotional and practical, and therefore best adapted for ordinary comprehension and general edification.

EPISTOLER. In the Injunctions of Queen Elizabeth we find that a special reader, entitled an Epistoler, is to read the Epistle in Collegiate Churches, vested in a cope.

EPOCH. A term in chronology signifying a fixed point of time from which the succeeding years are numbered. The first epoch is the creation of the world, which, according to the Vulgate Bible, Archbishop Usher fixes in the year 710 of the Julian periods, and 4004 years before JESUS CHRIST. The second is the Deluge, which according to the Hebrew text, happened in the year of the world 1656. Six other epochs are commonly reckoned in sacred history: the building of the tower of Babel; the calling of Abraham; the departure of the Israelites out of Egypt; the dedication of the Temple; the end of the Babylonish captivity, and the birth of JESUS CHRIST. In profane history are reckoned five epochs: the æra of Nabonasser, or death of Sardanapalus: the reign of Cyrus at Babylon: the reign of Alexander the Great over the Persians: and the beginning of the reign of Augustus, in which our SAVIOUR was born.

ERASTIANS. So called from Erastus, a German heretic of the 16th century. The pastoral office, according to him, was only persuasive, like a professor of science over his students, without any power of the keys annexed. The LORD'S Supper and other ordinances of the Gospel were to be free and open to all. The minister might dissuade the vicious and unqualified from the Communion; but might not refuse it, or inflict any kind of censure; the punishment of all offences, either of a civil or religious nature, being referred to the civil magistrate.

ESPOUSE, ESPOUSALS. A ceremony of betrothing, or coming under obligation for the purpose of marriage. It was a mutual agreement between the two parties, which usually preceded the marriage some considerable time.

The distinction between *espousals* and *marriage* ought to carefully attended to, as espousals in the East are sometimes contracted for years before the parties cohabit, and sometimes in very early youth. This custom is alluded to figuratively, as between GOD and HIS people, (Jer. ii. 2.) to whom HE was a HUSBAND, (Jer. xxi. 32.) The Apostle says, that he acted a kind of assistant (*pronuba*) on this occasion, (2 Cor. xi. 2.) "I have espoused you to CHRIST," that is, I have drawn up the writings, settled the agreements, given pledges, &c. of that union. (See Isaiah, liv. 5. Matt. xxv. 6. Rev. xix.)

ETERNITY. An attribute of GOD, by which is meant infinite duration or existence, without beginning and without end.

EVANGELIST. A Greek word, which literally signifies one who publishes glad tidings, or is the messenger of good news; but which is generally applied to one who writes or preaches the Gospel of JESUS CHRIST. The term Evangelist is at present confined to the writers of the four Gospels.

EVANGELICAL. Agreeable to the Gospel, or "evangel." This term is used by that class of dissenters whose private judgment leads them to regard as scriptural the facts of our LORD's divinity and atonement, to distinguish them from another class of dissenters whose private judgment leads them to hold these sacred truths as unscriptural. (*See the Evangelical Magazine.*) The name is sometimes given to those persons who conform to the Church, but whose notions are supposed more nearly to coincide with the opinions of dissenters than with the doctrines of the Church; thereby most unjustly insinuating that the principles of all consistent members of the Church are not according to the Gospel. The use of terms of distinction among members of the Church is much to be reprobated; among sects it cannot be avoided. In the strict and proper sense of the words, he who is truly evangelical must be a true member of the Church, and every true member of the Church must be truly evangelical. It is much to be feared that the party in the Church now styling itself evangelical has, with some exceptions, fallen into the vice of fanaticism, that is to say,

they not only zealously maintain what they believe to be the truth, but they hate with a most bitter hatred all who are opposed to them. This is inferred from the character of their accredited journals.

EVENS, *or Vigils.* The nights or evenings before certain Holydays of the Church. Vigils were derived from the earliest periods of Christianity. In those times of persecution, Christians held their assemblies in the night, in order to avoid detection. On these occasions they celebrated the memory of CHRIST's death in the holy mysteries. When persecution had intermitted and finally ceased, although Christians were able to celebrate all their rites, and did minister the Sacraments in the daytime, yet a custom which had commenced from necessity was retained from devotion and choice. The reason why some of the festivals have evens or vigils assigned, and some have not, appears to be this, that the festivals which have no vigils fall generally between Christmas and the Purification, or between Easter and Whitsuntide; which were always esteemed such seasons of joy that the Church did not think fit to intermingle them with any days of fasting and humiliation. To this rule there are exceptions, which may be severally accounted for, but such seems to be the rule. The holydays which have vigils may be seen in the Prayer Book, in the table of the vigils, fasts, and days of abstinence to be observed in the year.

EVEN-SONG. Evening Prayer, which is appointed to be sung or said. The office of Even-Song, or Evening Prayer, is a judicious abridgment of the offices of Even-Song and Compline, as used in our Church before the Reformation; and it appears that the revisers of our offices formed the introduction to evening prayer from those parts of both vespers and compline which seemed best suited to this place, and which presented uniformity with the introduction of morning prayer.

EUCHARIST, whicb signifies thanksgiving, or blessing, is one of the terms employed by the Church to denote that holy feast which our blessed REDEEMER instituted to be the highest act of Christian worship; when, after having presented and consecrated bread and wine before GOD, HE distributed them to those present, affirming the bread to be HIS Body, and the wine to be HIS Blood,

and constituted HIS Apostles, who only were with HIM at the time, (See Matt. xxvi. 20; Mark xiv. 17; Luke xxii. 14,) to be HIS priests to celebrate this service, saying unto them, "Do this in remembrance of me." Our LORD, in instituting the Eucharist, affirmed the bread to be HIS body, and the wine to be HIS blood; and St. Paul, when speaking of the same, asks, "the cup of blessing which we bless is it not the communion of the Blood of CHRIST? and the bread which we break, is it not the communion of the Body of CHRIST?" (1 Cor. x. 16.) From which we learn, that in the LORD'S Supper the faithful do really, though mysteriously, receive to their souls the body and blood of CHRIST, in partaking of the bread and wine. Hence, in the sixth chapter of St. John's Gospel, where our LORD speaks of the blessedness of eating HIS flesh and drinking HIS blood, we conclude that HE spake by anticipation of the LORD'S Supper, which HE was about to institute: and as he declared that "Except ye eat the flesh of the SON of MAN and drink HIS blood, ye have no life in you," (John vi. 53;) and as the Eucharist has been expressly instituted as the means of doing this, it has ever been the received opinion of the Church, that that they who neglect or refuse to receive the LORD'S Supper, do so at the peril of their souls.

As the bread and wine which our LORD distributed at the institution of HIS Supper, proved part of the paschal feast, or sacrifice of the LORD'S passover, and as such had first been offered in sacrifice to GOD, it is clear that unless HIS ministers first offer, in sacrifice to GOD, the bread and the wine which they distribute at the LORD'S Supper they are not fulfiling their LORD'S command, they are not doing as HE did. Hence the LORD'S Supper has always been considered a sacrifice as well as a sacrament; a thanksgiving memorial presented before GOD, as well as a means of grace to men. The LORD'S Supper, in respect of the oblation or pure offering of bread and wine therein presented before GOD, was foretold by the prophets as the worship which would be offered to GOD throughout the world, by the Gentiles on their conversion to Christianity. (See Isaiah, xix. 19-21; Malach i. 11.)

The Eucharist, in respect of the bread and wine of which it is composed, was typified by Melchisedek, who

celebrated the sacred feast, in which he blessed Abraham, the father of the faithful, in bread and wine, and blessed him who fed thereon. In like manner, our LORD JESUS CHRIST, a Priest for ever after the order of Melchisedek, has instituted his sacred feast in bread and wine, and still blesses them who feed thereon. Compare Genesis xiv. 18, 19; Heb. v. 6, 10.

The Eucharist, or LORD'S Supper, in respect of the heavenly food conveyed by it, was typified by the manna, the bread from heaven, with which the Israelites were fed in the wilderness: but is far more excellent than the manna: for the manna only nourished men's bodies for a time; but the Eucharist their souls for ever. (See John, vi. 32, 49.) The LORD'S Supper, in respect of the benefits resulting from the partaking in the spiritual food conveyed therein, is to those who have been redeemed by CHRIST, what the tree of life would have been to men before the fall, had they eaten thereof,—the medicine of immortality: but it so far exceeds the tree of life, in that the life which might have been prolonged for ever by the tree of life, was, (as far as we know,) only an earthly life in an earthly paradise; while the life to which the Eucharist ministers is a spiritual life, eternal in the heavens. The Eucharist, under the term "breaking of bread," is spoken of as the main act of Christian worship in the Church of the Apostles; and as the means and pledge of communion with our LORD and with HIS Church. (Acts ii. 42—47; xx. 7; 1 Cor. x. 17.) From which we conclude, that those who wilfully neglect this service, do rob GOD of the worship which HE has required at their hands, and deprive themselves of the communion of saints. The qualifications or dispositions of mind required of those who would be worthy partakers of the Eucharist, are only those which are required of men in every approach to GOD, namely, repentance, faith, and charity: qualities at all times to be obtained and increased by earnest prayer to GOD; so that there cannot be a greater mistake for well-meaning persons, through fear of the difficulties of the preparation, to run themselves into so perilous a state as that of refusing GOD'S appointed worship, of being without the bread of life, and excluded from the communion of the faithful. Let a man examine himself, and so

let him eat of that bread and drink of that cup. (1 Cor. xi. 28.) There are persons within the Church, and clergy of the Church, who object to this term Eucharist: such should be reminded that it is used in the Homilies, and that our Reformers there explain and justify its use.

EUNOMIANS. A sect in the fourth century. They were a branch of Arians, and took their name from Eunomius, Bishop of Cyzicus.

EUSTATHIANS. A denomination in the fourth century, who derived their name from Eustathius, a monk. This man was the occasion of great disorders and divisions in Armenia, Pontus, and the neighbouring countries; and, in consequence, he was condemned and excommunicated by the council of Gangra, which was held soon after that of Nice.

EUTYCHIANS. Ancient heretics, who denied the duplicity of natures in CHRIST; thus denominated from Eutyches, the archimandrite, or abbot of a monastery, at Constantinople, who began to propagate his opinion about A.D. 448. This heresy was condemned in a synod held at Constantinople, by Flavian, in 448; approved by the council of Ephesus, called *conventus latronum*, in 449; and re-examined and condemned in the general council of Chalcedon, in 451.

EXAMINATION FOR ORDERS. By Canon 35: The Bishop, before he admit any person to holy orders, shall diligently examine him, in the presence of those ministers that shall assist him at the imposition of hands; and if the Bishop have any lawful impediment, he shall cause the said ministers carefully to examine every such person so to be ordered. And if any Bishop or suffragan shall admit any to sacred orders who is not so examined, and qualified as before we have ordained [viz. in canon 34,] the Archbishop of his province having notice thereof, and being assisted therein by one Bishop, shall suspend the said Bishop or suffragan so offending, from making either deacons or priests for the space of two years.

Of common right, this examination pertaineth to the archdeacon, saith Lindwood; and so saith the canon law, in which this is laid down, as one branch of the archidiaconal office. Which thing is also supposed in our present form of ordination, both of priests and deacons, where the

archdeacon's office is to present the persons that are apt and meet. And for the regular method of examination, we are referred by Lindwood to the canon upon that head, inserted in the body of the canon law; viz: When the Bishop intends to hold an ordination, all who are desirous to be admitted into the ministry, are to appear on the fourth day before the ordination; and then the Bishop shall appoint some of the priests attending him, and others skilled in the Divine law, and exercised in the ecclesiastical sanctions, who shall diligently examine the life, age, and title of the persons to be ordained; at what place they had their education; whether they be well learned; whether they be instructed in the law of GOD; and they shall be diligently examined for three days successively; and so on the Saturday, they who are approved, shall be presented to the Bishop. *Gibs*, 147.

EXAMINATION BEFORE INSTITUTION. It is very well known, that in the settlement of this Church of England, the Bishops of the several dioceses had them under their own immediate care; and that they had the clergy living in a community with them, whom they sent abroad to several parts of their dioceses, as they saw occasion to employ them; but that by degrees, they found it necessary to place presbyters within such a compass, that they might attend upon the service of GOD amongst the inhabitants; that these precincts, which are since called parishes, were at first much larger; that when lords of manors were inclined to build churches for their own conveniences, they found it necessary to make some endowments, to oblige those who officiated in their churches to a diligent attendance; that upon this, the several Bishops were very well content to let those patrons have the nomination of persons to those churches, provided they were satisfied of the fitness of those persons, and that it were not deferred beyond such a limited time. So that the right of patronage is really but a limited trust; and the Bishops are still in law the judges of the fitness of the persons to be employed in the several parts of their dioceses. But the patrons never had the absolute disposal of their benefices upon their own terms; but if they did not present fit persons

within the limited time, the care of the places did return to the Bishop, who was then bound to provide for them. 1 *Still.* 309.

And by the statute of *Articuli cleri,* 9 Edward II. st. 1. c. 13. it is enacted as followeth:—It is desired that spiritual persons, whom our lord the king doth present unto benefices of the Church (if the Bishop will not admit them, either for lack of learning, or for other cause reasonable) may not be under the examination of lay persons in the cases aforesaid, as it is now attempted, contrary to the decrees canonical; but that they may sue unto a spiritual judge for remedy, as right shall require. The answer:—Of the ability of a parson presented unto a benefice of the Church, the examination belongeth to a spiritual judge; so it hath been used heretofore, and shall be hereafter.

Of the ability of a person presented.—*De idoneitate personæ:* so that it is required by law, that the person presented be *idonea persona;* for so be the words of the king's writ, *præsentare. idoneam personam.* And this *idoneitas* consisteth in divers exceptions against persons presented:—1. Concerning the person, as if he be under age, or a layman. 2. Concerning his conversation, as if he be criminous. 3. Concerning his inability to discharge his pastoral duty, as if he be unlearned, and not able to feed his flock with spiritual food. 2 *Inst.* 631. And the examination of the ability and sufficiency of the person presented belongs to the Bishop, who is the ecclesiastical judge; and in this examination he is a judge, and not a minister, and may and ought to refuse the person presented, if he be not *idonea persona.* 2 *Inst.* 631.

The examination belongeth to a spiritual judge—and yet in some cases, notwithstanding this statute, *idoneitas personæ* shall be tried by the country, or else there should be a failure of justice, which the law will not suffer: as if the inability or insufficiency be alleged in a man that is dead, this case is out of the statute; for in such case the Bishop cannot examine him; and consequently, though the matter be spiritual, yet shall it be tried by a jury; and the court, being assisted by learned men in that profession, may instruct the jury as well of the ecclesiastical law in that case, as they usually do of the common law. 2 *Inst.* 632.

And so it hath been used heretofore—So as this act is a declaration of the common law and custom of the realm. 2 *Inst.* 632.

By a constitution of Archbishop Langton:—We do enjoin, that if any one be canonically presented to a Church, and there be no opposition; the Bishop shall not delay to admit him longer than two months, provided he be sufficient. *Lind.* 138, 215.

But by Can. 95.—Albeit by former constitutions of the Church of England, every Bishop hath had two months space to inquire and inform himself of the sufficiency and qualities of every minister, after he hath been presented unto him to be instituted into any benefice, yet for the avoiding of some inconveniences, we do now abridge and reduce the said two months unto eight and twenty days only. In respect of which abridgment we do ordain and appoint, that no double quarrel shall hereafter be granted out of any of the Archbishops' courts, at the suit of any minister whatsoever, except he shall first take his personal oath, that the said eight and twenty days at the least are expired after he first tendered his presentation to the Bishop, and that he refused to grant him institution thereupon; or shall enter into bond with sufficient sureties to prove the same to be true; under pain of suspension of the granter thereof from the execution of his office for half-a-year *toties quoties*, to be denounced by the said Archbishop, and nullity of the double quarrel aforesaid so unduly procured, to all intents and purposes whatsoever. Always provided, that within the said eight and twenty days, the Bishop shall not institute any other to the prejudice of the said party before presented, *sub penâ nullitatis*

"Every Bishop hath had"—The canon mentions Bishops only, because institution belongeth to them of common right; but it must also be understood to extend to others, who have this right by privilege or custom, as deans, deans and chapters, and others who have peculiar jurisdictions. Concerning whom it hath been unanimously adjudged, that if the Archbishop shall give institution to any peculiar belonging to any ecclesiastical person or body, it is only voidable; because they being not free from his jurisdiction and visitation, the Archbishop shall be supposed

to have a concurrent jurisdiction, and in this case only to supply the defects of the inferiors, till the contrary appears. But if the Archbishop grant institution to a peculiar in a lay hand, it is null and void; because he can have no jurisdiction there. *Gibs.* 804.

"To inquire and inform himself"—In answer to an objection made, that the Bishop ought to receive the clerk of him that comes first, otherwise he is a disturber; Hobart saith, the law is contrary: for as he may take competent time to examine the sufficiency and fitness of a clerk, so he may give convenient time to persons interested, to take knowledge of the avoidance (even in case of death, and where notice is to be taken, and not given) to present their clerks to it. Agreeable to what is held elsewhere, that it was a good plea for the Ordinary and no refusal of the clerk, that the Ordinary having other business, commanded the clerk to come to him afterwards, to be examined; and that the clerk not returning, and the six months passing, the Ordinary was well intitled to the lapse. *Gibs.* 804, 805. 3 *Leon.* 46.

Can. 39. No Bishop shall institute any to a benefice, who hath been ordained by any other Bishop, except he first shew unto him his letters of orders; and bring him a sufficient testimony of his former good life and behaviour, if the Bishop shall require it; and lastly, shall apppear upon due examination to be worthy of his ministry.

"Except he first shew unto him his letters of orders"—And by the 12 and 14 Charles II. c. 4. no person shall be capable to be admitted to any parsonage, vicarage, benefice, or other ecclesiastical promotion or dignity whatsoever, before such time as he shall be ordained priest. And bring a sufficient testimony of his former good life and behaviour—By the ancient laws of the Church, and particularly of the Church of England, the four things in which the Bishop was to have full satisfaction in order to institution, were age, learning, behaviour, and orders. And there is scarce any one thing which the ancient canons of the Church more peremptorily forbid, than the admitting clergymen of one diocese to exercise their function in another, without first exhibiting the letters testimonial and commendatory of the Bishop, by whom

they were ordained, and the constitutions of the Archbishops Reynolds and Arundel shew, that the same was the known law of the English Church, to wit, that none should be admitted to officiate (not so much as a chaplain or curate) in any diocese in which he was not born or ordained, unless he bring with him his letters of orders, and letters commendatory of his diocesan. *Gibs.* 806.

Notwithstanding which, in the case of Palmes and the Bishop of Peterborough, *T.* 33, *El.* on a *quare impedit* brought against the Bishop, the Bishop pleaded that he demanded of the presentee of the plaintiff to see his letters of orders, and he would not shew them; and also he demanded of him letters missive or testimonial, testifying his ability; and because he had not his letters of orders, nor letters missive, nor made proof of them otherwise to the Bishop, he desired leave of the Bishop to bring them; and he gave him a week, and he went away, and came not again, and that the six months passed, and he collated by lapse. And upon demurrer, it was adjudged for the plaintiff; for that these were not causes to stay the admittance, and the clerk is not bound to shew his letters of orders or missive to the Bishop, but the Bishop must try him upon examination for one and other. *Cro. Eliz.* 241.

Which most of the books take notice of as a pretty hard case, and in which perhaps the Bishop's taking advantage of the lapse might be some part of the consideration. And these words of the canon (which was made not many years after) seem to have some reference or retrospect to that determination.

But it is to be observed, first, as to the letters of orders, that it was only adjudged not to be necessary to produce the very letters of orders; for they might be lost, and proof thereof might otherwise be very well made from the registry of the Bishop who ordained the clerk: or else it would follow, that every clergyman whose letters of orders are lost, or consumed by fire, or other accident, would be incapable to be admitted to a benefice. And as to the letters testimonial; the Bishop charged, that he did not bring such letters testifying his ability as to learning, of which without doubt the Bishop must judge upon examination; but the Bishop ought to have set forth, that he did

not produce letters missive or testimonial of his good life and behaviour.

And lastly, "shall appear, upon due examination, to be worthy of his ministry"—As to the matter of learning, it hath been particularly allowed, not only by the courts of the King's Bench and Common Pleas, but also by the High Court of Parliament, that the Ordinary is not accountable to any temporal court, for the measures he takes or the rules by which he proceeds, in examining and judging (only he must examine in convenient time, and refuse in convenient time); and that the clerk's having been ordained (and so, presumed to be of good abilities) doth not take away or diminish the right which the statute above recited doth give to the Bishop to whom the presentation is made to examine and judge.

EXARCH. An officer in the Greek Church, whose business it is to visit the provinces allotted to him, in order to inform himself of the lives and manners of the clergy; take cognizance of ecclesiastical causes; the manner of celebrating Divine service; the administration of the sacraments, particularly confession; the observance of the canons; monastic discipline; affairs of marriages, divorces, &c.

EXCOMMUNICATION, is an ecclesiastical censure, whereby the person against whom it is pronounced is for the time cast out of the communion of the Church. *God.* 624.

2. And it is of two kinds, the lesser and the greater: the lesser excommunication is, the depriving the offender of the use of the Sacraments and Divine worship; and this sentence is passed by judges ecclesiastical, on such persons as are guilty of obstinacy or disobedience, in not appearing upon a citation, or not submitting to penance, or other injunctions of the court. *Johns.* 168.

3. The greater excommunication is that whereby men are deprived, not only of the Sacraments, and the benefit of Divine offices, but of the society and conversation of the faithful. *Johns.* 168.

If a person be excommunicated, generally; as if the judge say, *I excommunicate such a person,* this shall be understood of the greater excommunication. *Lindw.* 78.

4. The law in many cases inflicts the censure of

excommunication *ipso facto* upon offenders; which nevertheless is not intended so as to condemn any person without a lawful trial for his offence: but he must first be found guilty in the proper court; and then the law gives that judgment. And there are divers provincial constitutions, by which it is provided, that this censure shall not be pronounced (in ordinary cases) without previous monition or notice to the parties, which also is agreeable to the ancient canon law. *Gibs.* 1046, 1048.

By Canon 65, all Ordinaries shall in their several jurisdictions, carefully see and give order, that as well those who for obstinate refusing to frequent Divine service established by public authority within this realm of England, as those also (especially those of the better sort and condition) who for notorious contumacy or other notable crimes stand lawfully excommunicate (unless, within three months immediately after the said sentence of excommunication pronounced against them, they reform themselves, and obtain the benefit of absolution), be every six months ensuing, as well in the parish church as in the cathedral church of the diocese in which they remain, by the minister openly in time of Divine service upon some Sunday, denounced and declared excommunicate, that others may be thereby both admonished to refrain their company and society, and excited the rather to procure out a writ *de excommunicato capiendo*, thereby to bring and reduce them into due order and obedience. Likewise the register of every ecclesiastical court, shall yearly between Michaelmas and Christmas, duly certify the Archbishop of the province of all and singular the premises aforesaid.

By Can. 68. If the minister refuse to bury any corpse, except the party deceased were denounced excommunicated by the greater excommunication, for some grievous and notorious crime, and no man able to testify of his repentance: he shall be suspended by the Bishop from his ministry for the space of three months.

But by the Rubric in the Book of Common Prayer, the burial office shall not be used for any that die excommunicate.

EXODUS, from the Greek *going out;* the term gene-

rally applied to the departure of the Israelites from Egypt. The second Book of the Bible is so called.

EXORCISTS, from the Greek to *conjure,* to use the name of GOD with design to expel devils from places or bodies which they possess. We see from the early apologists of our holy religion, that the devils dreaded the exorcisms of Christians who exercised great power against those evil spirits.

Can. 72. No minister shall, without the license of the Bishop of the diocese under his hand and seal, attempt upon any pretence whatsoever, either of possession or obsession, by fasting and prayer, to cast out any devil or devils; under pain of the imputation of imposture or cosenage, and deposition from the ministry.

In the form of baptism in the Liturgy of the 2 Edward VI. it was ordered thus:—Then let the priest looking upon the children say,—I command thee, unclean spirit, in the name of the FATHER, of the SON, and of the HOLY GHOST, that thou come out and depart from these infants, whom our LORD JESUS CHRIST hath vouchsafed to call to HIS Holy Baptism, to be made members of HIS Body and of HIS holy congregation; therefore thou cursed spirit, remember thy sentence, remember thy judgment, remember the day to be at hand, wherein thou shalt burn in fire everlasting, prepared for thee and thy angels; and presume not hereafter to exercise any tyranny towards these infants, whom CHRIST hath bought with HIS precious Blood; and by this HIS Holy Baptism called to be of his flock.

EXPECTATION WEEK. The whole week of the Ascension is so called, because at this time the Apostles continued in earnest prayer and expectation of the COMFORTER.

EXPIATION A religious act, by which satisfaction or atonement is made for some crime, the guilt removed, and the obligation to punishment cancelled. Lev. xv.

EXTREME UNCTION. The ceremony of anointing the sick with oil, as practised in the Roman Church, and said to be founded on James, v. 14, 15. No such ceremony was observed in the primitive Church; therefore the primitive Christians did not interpret this passage as the

modern Romanists do. This is one of the points in which Romanism is best opposed by a reference to true tradition.

FACULTY COURT, belongs to the Archbishop of Canterbury, and his officer is called the Master of the Faculties. His power is to grant dispensations, to marry, to eat flesh on days prohibited, to hold two or more benefices incompatible and such like.

FAITH. We are accounted righteous before GOD, only for the merit of our LORD and SAVIOUR JESUS CHRIST, by faith; and not for our own works or deservings. Wherefore, that we are justified by Faith only, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.—*Article* xi. Faith may be defined to be that habitual trust in all that GOD has revealed to us concerning HIMSELF and HIS dealings with our race, which enables us to continue the life implanted in us by the HOLY SPIRIT in Baptism. Faith is the hand by which we stretch forth to take the blessings GOD's mercy offers. Faith spiritualizes all we say or do, and gives reality to the unseen world. An Apostle has defined it to be "the evidence of things not seen, the substance of things hoped for." In other words, faith gives a form and substance to the things for which we are tanght to hope, by presenting to our minds those things which the bodily senses cannot apprehend.

FAITHFUL. This was the favourite and universal name uniformly used in the primitive Church to denote those who had been uniformly instructed in the Christian religion; and received by Baptism into the Communion of the Church. The apostolical Epistles are all addressed to "faithful men," that is, to those who formed the visible Church in the respective localities: those who had made profession of the faith of CHRIST in holy baptism.

FALD STOOL. A small desk, at which the Litany enjoined to be sung or said. It is generally placed, in those churches in which it is used, in the middle of the choir, sometimes near the steps of the altar.

FALL OF MAN. The loss of those perfections and that

happiness, which his MAKER bestowed on man at his creation, through transgression of a positive command, given for the trial of his obedience. This doctrine may be stated in the language of our Ninth Article :—Original sin standeth not in the following of Adam (as the Pelagians do vainly talk); but it is the fault and corruption of the nature of every man, that *naturally is engendered* of the offspring of Adam, whereby man is *very far* gone (the Latin is *quam longissime.* i. e. *as far as possible.)* from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the SPIRIT; and therefore in every person born into this world, it deserveth GOD's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated; whereby the lust of the flesh, called in Greek Φρόνημα σαρκὸς, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the law of GOD. And although there is no condemnation for them that believe and are baptized; yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

FANATICISM. When men add to enthusiasm and zeal for the cause which they believe to be the cause of truth, a hatred of those who are opposed to them, whether in politics or religion, they are guilty of Fanaticism, and thus violating the law of Christian charity, are guilty of a great sin. Of this sin the persecuting Papists under Mary, and the Puritans under Cromwell were guilty. So is a large portion of the religious world at the present time.

FARSE. An addition in the vernacular tongue to the epistle in Latin, anciently used in some churches, forming an explication or paraphrase of the Latin text, verse by verse, for the benefit of the people. The subdeacon first repeated each verse of the epistle or *lectio,* in Latin, and two choristers sang the Farse, or explanation. The following is an example from the epistle with a *Farse* for New-Year's Day. "Good people, for whose salvation GOD deigned to clothe HIMSELF in flesh, and humbly live in a cradle, who has the whole world in HIS hands, render

him sweet thanks, who in His life worked such wonders; and for our redemption humbled HIMSELF even to death. [*Lectio Epistolæ, &c.*]—Then follows the lesson from the epistle of St. Paul to Titus: and then the *Farse* proceeds. St. Paul sent this ditty, &c. *See Burney's History of Music*, ii. 256.

FASTING Abstinence from food. By the regulations of the Church, fasting, though not defined as to its degree, is inculcated at seasons of peculiar penitence and humiliation, as a valuable auxiliary to the cultivation of habits of devotion and self-denial. Respecting its usefulness, there does not appear to have been much diversity of opinion until late years. Fasting was customary in the Church of GOD, long before the introduction of Christianity, as may be seen in the Old Testament Scriptures. That it was sanctioned by our SAVIOUR and His Apostles, is equally plain. And that it was intended to continue in the future Church can scarcely be questioned; for Christ gave his disciples particular instructions respecting it, and in reprobating the abuses of it among the Pharisees, never objects to its legitimate use. He even declares, that after His ascension His Disciples should fast: "The days will come when the BRIDEGROOM shall be taken away from them, and then shall they fast in those days." (Luke v. 35.) Accordingly, in the Acts of the Apostles occur several notices of fastings connected with religious devotions. St. Paul evidently practised it with some degree of frequency. (2 Cor. xi. 27.) He also recognises the custom, as known in the Corinthian Church, and makes some observations implying its continuance. From the days of the Apostles to the present time, fasting has been regarded under various modifications, as a valuable auxiliary to penitence. In former times Christians were exceedingly strict in abstaining from every kind of food, for nearly the whole of the appointed fast-days, receiving only at stated times what was actually necessary for the support of life. At the season of Lent, much time was spent in mortification and open confession of sin, accompanied by those outward acts which tend to the control of the body and its appetites; a species of godly discipline still associated with the services of that interesting period of the ecclesiastical year.

In the practice of fasting, the intelligent Christian will not rest in the outward act, but regard it only as a means to a good end. All must acknowledge that this restraint, even upon the innocent appetites of the body, is eminently beneficial in assisting the operations of the mind. It brings the animal part of our nature into greater subservience to the spiritual. It tends to prevent that heaviness and indolence of the faculties, as well as that perturbation of the passions, which often proceed from the indulgence and repletion of the body. It is thus highly useful in promoting that calmness of mind, and clearness of thought, which are so very favorable to meditation and devotion. The great end of the observance is to "afflict the soul," and to increase a genuine contrition of heart, and godly sorrow for sin. This being understood, abstinence will be approved of GOD, and made conducive to a growth in spiritual life.

FASTS. Those holy-days which are appointed by the Church, as seasons of abstinence and peculiar sorrow for sin. These are the forty days of Lent, including Ash Wednesday and Good Friday; the Ember days, the three Rogation days, and all the Fridays in the year, except Christmas day, and the Eves or Vigils of certain Festivals. By Canon 72. No minister shall, without the license and direction of the Bishop under hand and seal, appoint or keep any solemn fasts, either publicly, or in any private houses, other than by such as by law are, or by public authority shall be appointed, nor shall he wittingly present at any of them; under pain of suspension for the first fault, of excommunication for the second, and of deposition from the ministry for the third.

By the rubric, the table of vigils and fasts and days of abstinence to be observed in the year, is as followeth (which although not in words, yet in substance is the same, with what is above expressed in the aforesaid statute;) viz. the even, or vigils before the nativity of our LORD, the purification of the Blessed Virgin Mary, the annunciation of the Blessed Virgin, Easter Day, Ascension Day, Pentecost, St. Matthias, St. John Baptist, St. Peter, St. James, St. Bartholomew, St. Matthew, St. Simon and St. Jude, St. Andrew, St. Thomas, All Saints. And if any of these feasts fall upon a Monday then the

vigil or fast day shall be kept upon the Saturday, and not upon the Sunday, next before it. *See Fasting.*

FATHERS, The. A term of honour applied generally to all the ancient Christian writers, whose works were in good repute in the Church, and who were not separated from its communion or from its faith. St. Bernard, who flourished in the twelfth century, is reputed to be the last of the Fathers. The Christian theologians after his time, adopted a new style of treating religious matters, and were called scholastics. Those writers who conversed with the Apostles are generally called Apostolical Fathers, as Ignatius, &c.

Of the authority of the Fathers, the Rev. George Stanley Faber very justly observes:

"Among unread or half-read persons of our present somewhat confident age, it is not an uncommon saying: that THEY *disregard the early Fathers;* and that THEY *will abide by nothing but the Scriptures alone. If by a disregard of the early Fathers,* they mean that they allow them not individually that personal authority which the Romanists claim for them, they certainly will not have *me* for their opponent. And accordingly I have shewn, that in the interpretation of the Scripture terms, *Election* and *Predestination,* I regard the insulated individual authority of St. Augustine, just as little as I regard the insulated individual authority of Calvin.

"But, if, by *a disregard of the early Fathers,* they mean that they regard them not as evidence to the FACT of *what* doctrines were or were not received by the primitive Church, and from her were or were not delivered to posterity; they might just as rationally talk of the surpassing wisdom of extinguishing the light of history by way of more effectually improving and increasing our knowledge of past events; for, in truth, under the aspect in which they are specially important to *us,* the early Fathers are neither more nor less than so many historical witnesses."

"And, if, by *An abiding solely by the decision of Scripture,* they mean that, utterly disregarding the recorded doctrinal system of that primitive Church which conversed with and was taught by the Apostles, they will abide by nothing save their own crude and arbitrary

private expositions of Scripture; we certainly may well admire their intrepidity, whatever we may think of their modesty: for, in truth, by such a plan, while they call upon us to despise the sentiments of Christian antiquity, so far as we can learn them upon distinct historical testimony, they expect us to receive, without hesitation, and as undoubted verities, *their own* more modern upstart speculations upon the sense of GOD's holy Word; that is to say, the evidence of the early Fathers, and the hermeneutic decisions of the primitive Church, we may laudably and profitably contemn, but *themselves* we must receive (for they themselves are content to receive themselves) as well nigh certain and infallible expositors of Scripture."

FEASTS, FESTIVALS, or HOLY-DAYS. Among the earliest means adopted by the holy Church, for the purpose of impressing on the minds of her children the mysterious facts of the Gospel history, was the appointment of a train of anniversaries and holydays with appropriate services, commemorative of all the prominent transactions of the REDEEMER's life and death, and of the labours and virtues of the blessed Apostles and Evangelists. These institutions, so replete with hallowed associations, have descended to our own day, and the observance of them is commended by the assent of every discerning and unprejudiced mind, is sustained by the very constitution of our nature, which loves to preserve the annual memory of important events, and is in the highest degree reasonable, delightful, profitable, and devout.

There is something truly admirable in the order and succession of these holy-days. The Church begins her ecclesiastical year with the Sundays in Advent, to remind us of the coming of CHRIST in the flesh. After these, we are brought to contemplate the mystery of the Incarnation; and so, step by step, we follow the Church through all the events of our SAVIOUR's pilgrimage, to HIS Ascension into heaven. In all this, the grand object is, to keep CHRIST perpetually before us, to make HIM and HIS doctrine the chief object in all our varied services. Every Sunday has its peculiar character, and has reference to some act or scene in the life of our

LORD, or the redemption achieved by him, or the mystery of mercy carried on by the blessed TRINITY. Thus every year brings the whole gospel history to view; and it will be found, as a general rule, that the appointed portions of Scripture in each day's service, are mutually illustrative; the New Testament casting light on the Old, prophecy being admirably brought in contact with its accomplishment, so that no plan could be devised for a more profitable course of Scripture reading, than that presented by the Church on her holy-days.

The objections against the keeping of holy-days are such as these. St. Paul says, "Ye observe days, and months, and times, and years," This occurs in the Epistle to the Galatians. Again, in the Epistle to the Colossians, "let no man judge you in respect of a holy-day," &c. From these it is argued, that as we are brought into the liberty of the Gospel, we are no longer bound to the observance of holy-days, which are but "beggarly elements." Respecting the first, it is surprising that no one has "conscientiously" drawn from it an inference for the neglect of the civil division of time; and in relation to both, it requires only an attentive reading of the Epistles from which they are taken, to see that they have no more connection with the holy-days of the Church, than with episcopacy. The apostle is warning the Gentile Christians to beware of the attempts of Judaizing teachers to subvert their faith. It was the aim of these to bring the converts under the obligations of the Jewish ritual, and some progress appears to have been made in their attempts. St. Paul, therefore, reminds them that these were but the *shadow* of good things to come, while Christ was the *Body*. The passages therefore have no relevancy to the question; or, if they have, they show that while Christians abandoned the *Jewish* festivals, they were to observe *their own*. If they were to forsake the *shadow*, they were to cleave to the *substance*. It should moreover be remembered, that they apply to the LORD's day no less than other Holy Days appointed by the Church. To observe "Sabbaths," is as much forbidden as aught else. And it is but one of the many inconsistencies of the Genevan doctrine with Scripture, that it enjoins a judaical observance of Sunday, and contemns a Christian obser-

vance of days hallowed in the Church's history, and gratitude by the glorious company of the Apostles, the noble army of martyrs, and the illustrious line of confessors and saints, who have baptized in tears and blood for JESUS' sake.

Again; if we keep holy-days, we are said to favour Romanism. But these days were hallowed long before corruption was known in the Roman Church. And waving this, let it be remembered, that we are accustomed to judge of things by their intrinsic worth, and the main point to be determined is, whether they are *right* or *wrong*. If they are right, we receive them; and if they are not right, we reject them, whether they are received by the Church of Rome or not.

Rubric before the Common Prayer. A table of all the feasts that are to be observed in the Church of England throughout the year:—All Sundays in the year, the circumcision of our LORD JESUS CHRIST, the Epiphany, the Conversion of St. Paul, the Purification of the Blessed Virgin, St. Matthias the Apostle, the Annunciation of the Blessed Virgin, St. Mark the Evangelist, St. Philip and St. James the Apostles, the Ascension of our LORD JESUS CHRIST, St. Barnabas, the Nativity of St. John Baptist, St. Peter the Apostle, St. James the Apostle, St. Bartholomew the Apostle, St. Matthew the Apostle, St. Michael and all Angels, St. Luke the Evangelist, St. Simon and St. Jude the Apostles, All Saints, St. Andrew the Apostle, St. Thomas the Apostle, the Nativity of our LORD, St. Stephen the Martyr, St. John the Evangelist, the Holy Innocents, Monday and Tuesday in Easter week, Monday and Tuesday in Whitsun week.

In this table it is observable, that all the same days are repeated as feasts, which were enacted to be holydays by the aforesaid statute: and also these two are added, viz. the conversion of St. Paul, and St. Barnabas, which perhaps were omitted out of the statute, because St. Paul and St. Barnabas were not accounted of the number of the twelve. But in the rubric which prescribes the lessons proper for Holy-Days, those two festivals are specified under the denomination also of Holy-Days. But their eves are not appointed by the calendar, as the eves of the others are to be fasting days.

Rubric after the Nicene Creed: the curate shall then declare to the people, what Holy-Days or fasting days are in the week following to be observed.

Canon 64. Every parson, vicar, or curate, shall in his several charge declare to the people every Sunday, at the time appointed in the communion book, whether there be any Holy-Days or fasting days the week following. And if any do hereafter wittingly offend herein, and being once admonished thereof by his Ordinary, shall again omit that duty; let him be censured according to law, until he submit himself to the due performance of it.

Canon 13. All manner of persons within the Church of England shall from henceforth celebrate and keep the LORD's Day commonly called Sunday, and other Holy-Days, according to GOD's will and pleasure, and the orders of the Church of England prescribed on that behalf; that is, in hearing the Word of GOD read and taught, in private and public prayers, in acknowledging their offences to GOD and amendment of the same, in reconciling themselves charitably to their neighbours where displeasure hath been, in oftentimes receiving the Communion of the Body and Blood of CHRIST, in visiting of the poor and sick, using all godly and sober conversation.

Canon 14. The Common Prayer shall be said or sung, distinctly and reverently, upon such days as are appointed to be kept holy by the Book of Common Prayer, and their eves.

FELLOWSHIP. An establishment in one of the colleges of an university, or in one of the few colleges not belonging to universities, with a share in its revenues.

FINIAL. The ornament which crowns a pinnacle, consisting of an assemblage of foliage.

FIRST FRUITS, were an act of simony, invented by the Pope, who, during the period of his usurpation over our church, bestowed benefices of the Church of England upon foreigners, upon condition that the first year's produce was given to him, for the regaining of the Holy Land, or for some similar pretence; next, he prevailed on spiritual patrons to oblige their clergy to pay them, and at last he claimed and extorted them from those who were presented by the king or his temporal subjects. The

first *protestant* king, Henry VIII. took the first fruits from the Pope, but instead of restoring them to the Church, vested them in the crown. Queen Anne restored them to the church, not by remitting them entirely, but by applying these superfluities of the larger benefices, to make up the deficiencies of the smaller. To this end she granted her royal Charter, whereby all the revenue of first fruits and tenths, is vested in trustees for ever, to form a perpetual fund for the augmentation of small livings. This is usually called Queen Anne's bounty. *See Annates.*

Fifth Monarchy Men, were a set of enthusiasts, in the time of Cromwell, who expected the sudden appearance of Christ to establish on earth a new monarchy or kingdom.

Five Points, are the five doctrines controverted between the Arminians and Calvinists; relating to 1, Particular Election; 2, Particular Redemption; 3, Moral inability in a fallen state; 4, Irresistible Grace; and 5, Final Perseverance of the Saints.

Florid Style of Gothic Architecture. The later division of the perpendicular style, which prevailed chiefly during the Tudor era, and is often called the Tudor style.

Flowers. Strewing with flowers is a very simple and most innocent method of ornamenting the Christian altar, which is enjoined, indeed, by no law, but which is sanctioned by the custom of some churches in this kingdom, in which also the Protestant Churches in Germany agree: we mean strewing them with flowers on the festivals. This way of bringing in the very smallest of God's works to praise him is extremely ancient, and is several times alluded to by the Fathers; especially by St. Jerome, who does not think it unworthy a place in the panegyric of his friend Nepotian, that his pious care for the Divine worship was such that he made flowers of many kinds, and the leaves of trees, and the branches of the vine, contribute to the beauty and ornament of the church. These things, says St. Jerome, were, indeed, but trifling in themselves, but a pious mind, devoted to Christ, is intent upon small things, as well as great, and neglects nothing that pertains even to the meanest office of the church.

FONT. The vase or basin at which persons seeking regeneration are baptized. The rites of Baptism in the first times were performed in fountains and rivers, both because their converts were many, and because those ages were unprovided with other baptisteries. We have no other remainder of this rite but the name: for hence it is that we call our baptisteries, "Fonts," which, when religion found peace, were built and consecrated for the more reverence and respect of the sacrament. These were placed at first at some distance from the church; afterwards in the church porch, and that significantly, because baptism is the entrance into the church mystical, as the porch of the temple. At last they were introduced into the church itself, being placed at the west end, near the south entrance. They were not admitted in the first instance into every church, but into the cathedral of the diocese, thence called "the mother church," because it gave spiritual birth by Baptism. Afterwards they were introduced into rural churches. Wheresoever they stood, they were always held in high estimation by true Christians. A font preserved in the royal jewel-house, and formerly used for the Baptism of infants of the royal family, was of silver.

At first Baptism was administered publicly, as occasion served, by rivers: afterwards the baptistery was built at the entrance of the church, or very near it; which had a large basin in it, that held the persons to be baptized, and they went down by steps into it. Afterwards, when immersion came to be disused fonts were set up at the entrance of churches. 1 *Still.* 146.

Edm. There shall be a font of stone or other competent material in every church, which shall be decently covered and kept, and not converted to other uses. And the water, wherein the child shall be baptized, shall not be kept above seven days in the font. *Lind.* 241.

By Canon 81. According to a former constitution, too much neglected in many places, there shall be a font of stone in every church and chapel where Baptism is to be ministered, the same to be set in the ancient usual places: in which only font the minister shall baptize publicly.

FORMULARY. A book containing the rites, ceremonies, and prescribed forms of the Church. The formu-

lary of the Church of England is the Book of Common Prayer. This may be a convenient place to treat of forms of prayer generally. To the illustrious divines who conducted the Reformation of our Church, in the reigns of Henry, Edward, and Elizabeth, any abstract objections to a prescribed form of prayer, seem never to have occurred, for these were all the inventions of a later period. Ridiculous it would be, if we were going to address a human sovereign, to permit one of our number to utter in the royal presence any unpremeditated absurdity, which might chance at the time to come into his head; and not less ridiculous,—if it be allowable to use such an expression under such circumstances, would they have thought it to permit the priest to proffer at the footstool of the KING of Kings, a petition in the name of the Church, of which the Church had no previous cognizance; to require the people to say Amen to prayers they had never considered, or to offer as joint prayers what they had never agreed to offer.

But, as has been observed, it was not upon the abstract question, that they were called to decide. In their Church, the Church of England, when they were appointed to preside over it, they found prescribed forms of prayer in use. They were not rash innovators, who thought that whatever is, must be wrong; but on the contrary, they regarded the fact that a thing already established was an argument *a priori* in its favor; and therefore they would only have enquired, whether prescribed forms of prayer were *contrary* to Scripture, if such an enquiry had been necessary; we say if such an enquiry had been necessary; because the slightest acquaintance with Scripture must at once have convinced them that contrary to Scripture could not be that practice, for which we can plead the precedent of Moses and Miriam and the Daughters of Israel, of Aaron and his Sons when they blessed the people, of Deborah and Barak; when the practice was even more *directly* sanctioned by the Holy Ghost at the time he inspired David and the Psalmists; for what are the Psalms but an inspired form of prayer for the use of the Church under the Gospel, as well as under the law? The services of the Synagogue, too, it is well known, were conducted according to a prescript form; to those services

our blessed LORD did HIMSELF conform, and severely as HE reproved the Jews for their departure in various particulars from the principles of their fathers, against their practice in this particular, never did HE utter one word of censure; nay, HE *confirmed* the practice, when HE HIMSELF gave to his disciples a form of prayer, and framed that prayer, too, on the model, and in some degree in the very words of prayers then in use. Our LORD, moreover, when giving HIS directions to the rulers of HIS Church, at the same time that he conferred on them authority to bind and to loose, directed them to agree touching what they should ask for, which seems almost to convey an injunction to the rulers of every particular church to provide their people with a form of prayer.

The fact that we *find* this injunction in Scripture, renders probable the universal tradition of the Universal Church, which traces to the Apostles or apostolic men, the four great Liturgies, which have in all parts of the Church afforded the model according to which all others have been framed, and which affirms that the Apostles instituted a form of worship wherever they established a Church. It would be easy, if the occasion required it, to shew, from a variety of passages in Holy Writ, that while much can be adduced in corroboration of this tradition, *nothing* but *conjecture* can be cited against it. With respect to those passages which, referring prayer to the influence of the HOLY SPIRIT upon the soul of man, are sometimes brought forward as militating against the adoption of a form; they cannot have fallen under notice of our Reformers; since the application of them to this purpose was never dreamt of, till about 200 years ago, when men having determined in their wilfulness to reject the Liturgy, searched for every possible authority, which might, by constructions the most forced, support their determination; and the new interpretation they thus put upon Scripture, may be considered as rather the plea of their wishes than the verdict of their conviction. The adduction, indeed, of such passages for such a purpose, is a gratuitous assumption of the question in dispute, and will not for a moment hold weight in the balance of the sanctuary; according to the interpretation of those ancients, whose interpretation is the more valu-

able, because, (living before any controversy was raised on the subject,) their judgments were little likely to be warped, or their opinions determined by the prejudices of sect, or the subtleties of system. What these passages of Scripture mean is *this*, and simply this; that the HOLY GHOST, who is the Author and Giver of every good and perfect gift, must stir up in our hearts that spirit of devotion and holiness of temper, without which the service we render is but the service of the lips, and is useless, if not profane.

It is, then, to the *mind* with which we *pray*, not to the words which we adopt, that those passages of Scripture refer, in which we are exhorted to pray in the Spirit. But admitting, for the sake of argument, that where we are told that the SPIRIT will teach us to pray, the promise is applicable to the very expressions, even this cannot be produced as an argument against a Form of Prayer. For whatever may be a man's imaginary gift of prayer, this is quite certain, that his thoughts must precede his tongue; that before he speaks he must think. And not less clear is it that after he has conceived a thought, he may for a moment restrain his tongue, and set down that thought upon paper. To suppose that the intervention of the materials for committing his thoughts to writing, must of necessity drive away the HOLY SPIRIT, would not only in itself be absurd, but it would be tantamount to a denial of the inspiration of the written Scriptures. If the first conceptions were of GOD and GOD'S SPIRIT, then, of course, they are so still, even after they have been written;—the mere writing of them, the mere committing of them to paper, can have nothing whatever to do with the question of inspiration either one way or the other. If a man, therefore, asserts that his extemporary prayers are to be attributed to the inspiration of the HOLY GHOST, we can at once reply that our prayers in our Prayer Book, are on his own principles quite as much so; with this further advantage, that they have been carefully compared with Scripture, and tested thereby. No scriptural Christian, no one not mad with folly, will contend that on that account they are less spiritual; though, on the other hand, we may fairly doubt whether an extemporizer is not acting in direct opposition

to Scripture, for the Scripture says, (Eccles. v. 2.) "Be not rash with thy mouth to utter any thing before GOD, for GOD is in heaven, and thou upon earth:" and who in the world is hasty to utter any thing before GOD, if it be not the man who prays to him extemporarily?

Again, the Bishops and divines by whom our Church was reformed, recognized it as the duty of the Church to excite emotions of solemnity rather than of enthusiasm, when she leads her children to the footstool of that throne which, if a throne of grace, is also a throne of glory. And, therefore, when discarding those ceremonies which, not of primitive usage, had been abused, and might be abused again, to the purposes of superstition, they still made ample provision that the services of the sanctuary should be conducted with decent ceremony, and orderly form, and impressive solemnity, and in our Cathedrals and the Royal Chapels with magnificence and grandeur. They sought not to annihilate; they received with the profoundest respect those ancient ceremonials and Forms of Prayer which had been used in their Church from the first planting of Christianity in this island. These ancient forms, however, had been in many respects, though gradually corrupted. In every age men had made the attempt to render them more and more conformable to the spirit of the age, and (in ages of darkness,) superstitions in *practice*, and novelties, and therefore errors, in *doctrine* had crept in. Our wise-hearted Reformers intent, not on pleasing the people, nor regaining popularity, nor on consulting the spirit of the age, but simply and solely on ascertaining and maintaining the truth as it is in JESUS, having obtained a commission from the Crown, first of all compared the existing forms of worship with the inspired Word of GOD, being determined at once to reject what was plainly and palpably at variance therewith. For example, the prayers before the Reformation had been offered in the Latin language, a language no longer intelligible to the mass of the people; but to pray in a tongue not understood by the people, is plainly and palpably at variance with Scripture; and consequently, the first thing they did was to have the Liturgy translated into English. Having taken care that nothing should remain in the forms of worship contrary to Scripture, they proceeded

(by comparing them with the most ancient rituals) to renounce all usages not clearly primitive; and, diligently consulting the works of the Fathers, they embodied the doctrines universally received by the early Church in that book which was the result and glory of their labours, the Book of Common Prayer. The work of these commissioned divines was submitted to the convocation of the other Bishops and clergy, and being approved by them, and authorized by the Crown, was laid before the two Houses of Parliament, and was accepted by the laity, who respectfully thanked the Bishops for their labour. And thus, it is seen, that the English Prayer-Book was not composed in a few years, or by a few men; it has descended to us from the first ages of Christianity. It has been shown by the learned Mr. Palmer, that there is scarcely a portion of our Prayer-Book which cannot, in some way, be traced to ancient offices. And this it is important to note; first, because it shows that as the Papist in England is not justified in calling his the old Church, since our's is the old Church reformed, *his* a sect in this country, comparatively new, so neither may he produce his, in opposition to our's, as the old Liturgy. All that is really ancient we retained, when the Bishops and divines who reformed our old Church corrected, from Scripture and antiquity, our old Liturgy. What they rejected, and the Papists adhered to, were innovations and novelties, introduced during the middle ages. And it is important to observe this, in the next place, since it is this fact which constitutes the value of the Prayer-Book, regarded, as we do regard it, not only as a manual of devotion, but also as an interpreter of Scripture. It embodies the doctrines and observances which the early Christians, (having received them from the Apostles themselves,) preserved with reverential care, and handed down, as a sacred deposit, to their posterity.

FRANCISCANS. A religious order in the Roman Church, founded in the year 1209, by Francis, the son of a merchant of Assisi. The Franciscans are supposed to have come into England in the year 1224. At the dissolution of the monasteries, the conventual Franciscans had fifty-five houses.

FRATERNITY. A Society for the improvement of devotion.

FREE-WILL. The condition of man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon GOD: Wherefore we have no power to do good works pleasant and acceptable to GOD, without the grace of GOD by CHRIST preventing us, that we may have a good will, and working with us, when we have it. *Article* 10.

FRIAR. From *frater,* brother: a term common to Monks of all orders: founded on this, that there is a kind of brotherhood presumed between the religious persons of the same monastery. Friars are generally distinguished into these four principal branches,—1. Franciscans, Minors, or Grey Friars; 2. Augustines: 3. Dominicans, or Black Friars: 4. Carmelites, or White Friars. From these four the rest of the orders in the Roman Church descend. In a more particular sense the term Friar is applied to such Monks as are not priests; for those in orders are usually dignified with the appellation of Father.

FRIDAY. Friday was, both in the Greek Church and Latin, a Litany or humiliation day, in memory of CHRIST Crucified; and so is kept in our's; it is our weekly fast for our share in the death of CHRIST, and its gloom is only dispersed if Christmas-day happens to fall thereon.

FUNERAL SERVICE. The office which the English Church appoints to be used at the burial of the dead, is, like all her other offices, of most ancient date, having been used by the Church in the East and the West from the remotest antiquity, and having been only translated into English by the Bishops and divines who reformed our Church. But against this office, as against others, cavils have been raised. The expression chiefly cavilled at in this service, is that with which we commit our brother's "body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certain hope of the resurrection to eternal life, through our LORD JESUS CHRIST." Now here it will be observed, that no *certainty* is expressed that the individual interred will rise to the resurrection of glory. The *certainty* is,—that there *will* be a resurrection to eternal life,—while a *hope* is first implied, and

afterwards expressed, that in this resurrection the individual buried will have a part. And who are they who will chide the Church for hoping thus,—even though it be sometimes a hope against hope? The Church refuses to perform the funeral service over persons not baptized, or who have been excommunicated, because she only performs her good offices for those who are within her communion. More than this cannot be expected of any society. But the only class of persons who may have died within her communion, over whom she refuses to perform the burial service, is that of those who have died guilty of self-murder. It is so very evident that such persons died in impenitence and mortal sin, (unless they were insane when they did the act,) that she is therefore obliged to exclude them. With respect to all others, she remembers our LORD'S injunction—Judge not. He does not say, judge not harshly—he says judge not—judge not at all. The province of judging belongs to GOD, and to GOD only. The Church leaves it to that supreme and irresponsible jurisdiction to make the necessary particular distinctions in the *individual* application of the doctrine she teaches *generally*. Surely those very persons who now cavil at the Church for her charity in this respect, would be the first to cast the stone at her, if, when they brought the body of a dead brother to the church, our clergy should have to say, We will not express a hope in this case, because it does not admit of a hope;—if they were to take upon themselves the authority to judge in each particular case. No. Throughout the burial service we look to the bright side of the question, we remember that there is a resurrection to life, and we hope that, *to* that resurrection each brother we inter will be admitted. And is the Church wrong? Then let the caviller stay away. If *he* chooses to judge of his departed relative, and to consign him without hope to the grave, let him bury him with the burial of an ass. We do not compel him to attend the services of the church,—let him, then, stay away;—if he comes, however, to the church, the Church *will* express her hope:

> Better in silence hide their dead and go,
> Than sing a hopeless dirge, or coldly chide
> The faith that owns relief from earthly woe.

The last line of this quotation suggests another point to which the reader's attention must be directed, viz: the fact of our returning thanks to ALMIGHTY GOD for having "delivered our brother out of the miseries of this sinful world." How, it is asked, can this be done with sincerity, at the very time when the tears and moans of weeping friends seem to belie the assertion? And we answer, it is because the Church assumes that those who attend her services are under the influence of Christian faith: and of Christian faith a most important part consists in the belief of GOD's special Providence. Except by GOD's permission, the true Christian believes that not a sparrow can fall to the ground, not a hair on our head can perish; and the true Christian also believeth that GOD doth not willingly afflict the children of men, bnt that when he chasteneth, he doth it even as a father chasteneth his child, for our profit, that we may be partakers of his holiness. Suppose that a parent be taken, in the vigour of his strength, from a loving wife and his helpless little ones, and this is, perhaps, the severest dispensation we can conceive,—that the desolate and the destitute should grieve is natural. And are they to be blamed for this? No; for at the grave of Lazarus our blessed LORD groaned in his spirit, and wept. Why, indeed, is affliction sent? Is it not sent for this very purpose—to make us grieve? And while affliction is impending, we may pray that it may be averted. Did not the LORD JESUS do the same? Thrice, in his agony, he prayed that the cup of sorrow might be removed from him; thereby affording us an example, that we may pray for the turning away of a calamity,—though, at the same time, affording us an example, to say, when the prayer has not been granted, FATHER, not my will, but thine be done. And if the petition, the petition for the life of a parent or a friend, has not been granted, why has it been unheeded by the FATHER of MERCIES? The faith of the true Christian answers, Even because GOD foresaw that it would be more conducive to the everlasting welfare of the lost one, to the everlasting welfare of his desolate wife, to the everlasting welfare of his destitute children, that he should be taken at the very time he was. This, says the heart of faith, is mysterious in our eyes, but it is the LORD's

doing; it is the LORD, let him do as seemeth him good. It is thus that in the midst of sighs and groans, the Christian spirit can give GOD thanks,—while nature weeps, grace consoles, and faith assures us that what has been done is right.

GENESIS. The first book of the Bible, so called from the Greek word Genesis, because it contains the genealogy of the first Patriarchs.

GENTILE. All the people in the world, except the Jews, were called Gentiles.

GHOST. A Spirit; the third Person in the Blessed TRINITY is spoken of as the HOLY GHOST. Giving up the ghost means expiring, or dying.

GLEBE, is the land which a Rector or Vicar has in right of the church.

GLORIA IN EXCELSIS. "Glory be [to GOD] on high." One of the doxologies of the Church, sometimes called the Angelic Hymn, because the first part of it was sung by the Angels at Bethlehem. The latter portion of this celebrated hymn is ascribed to Telesphorus, about the year of CHRIST, 139; and the whole hymn, with very little difference, is to be found in the Apostolical Constitutions, and was established to be used in the Church service, by the 4th Council of Toledo, about a thousand years ago. It is used by both the Greek and Latin Church. "In the Eastern Church," says Palmer, "this hymn is more than 1500 years old, and the Church of England has used it either at the beginning or end of the Liturgy for above 1200 years."

GLORIA PATRI. "Glory be to the FATHER." The Latin title of one of the primitive doxologies of the Church, sometimes called the lesser doxology, to distinguish it from the Gloria in Excelsis, or Angelical Hymn. From the times of the Apostles, it has been customary to mingle ascriptions of glory with prayer, and to conclude the praises of the Church, and also sermons, with glory to the FATHER, to the SON, and to the HOLY GHOST. The first part of the Gloria Patri is traced by St. Basil to the apostolic age of the Church. In the writings of the fathers, doxologies are of very frequent occurrence, and in the early Church they appear to have been used as tests, by which orthodox Christians and Churches were

distinguished from those which were infected with heresy. The doxologies then in use, though the same in substance, were various in their form and mode of expression. The Arians soon took advantage of this diversity, and wrested some of them, so as to appear to favour their own views. One of the doxologies, which ran in these words, "Glory be to the FATHER, *by* the SON, *in* the HOLY GHOST," was employed by them in support of their heretical opinions. In consequence of this, and to set the true doctrine of the Church in the clearest light, the form, as now used, was adopted as the standing doxology of the Church.

GLOSS. A Comment.

GNOSTICS, from a Greek word, which signifies knowing, were ancient heretics, notorious in the first and following centuries, particularly in the East. The name was adopted by this sect, on the presumption of their superior knowledge. It was a name given to divers sects and parties of heretics, who, though they differed among themselves, yet all agreed in some common principles, derived from oriental philosophy, relating to the origin of evil, the creation of the world, &c.

GODFATHER. } *See Sponsors.*
GODMOTHER. }

GOLDEN NUMBER. By referring to the Astronomical Tables at the beginning of the Prayer Book, it will be seen that a large proportion of them are simply calculations of the day on which *Easter* will fall in any given year, and, by consequence, the moveable feast depending on it. In the early Church, it is well known that there were many and long disputes on this point, the Eastern and Western Churches not agreeing on the particular day for the celebration of this festival. To remove these difficulties, the Council of Nice came to a decision, from which the following rule was framed, viz: "Easter-day is always the first Sunday after the full moon which happens upon or next after the twenty-first day of March; and if the full moon happens upon a Sunday, Easter-day is the Sunday after."

To determine the time of Easter in any year, it was therefore only necessary to find out the precise time of the above full moon, and to calculate accordingly. Now

if the solar year exactly corresponded with the lunar, the time of the paschal moon would be liable to no variation, and Easter would fall on the same day of every year. But as the lunar year is really shorter than the solar, by eleven days, it follows that the paschal moon must, for a course of years, always happen at a different period in each successive year. If then the above rule be observed, the time of Easter may vary from the 22d of March to the 25th of April, but somewhere within these limits it will always fall. Hence the adoption, by the Council of Nice, of the *Metonic Cycle*, by which these changes might be determined with tolerable accuracy. From the great usefulness of this Cycle, its numbers were usually written on the calendar in letters of gold, from which it derived the name of *Golden Number*.

Good Friday, the Friday in Passion Week, received this name from the blessed effects of our Saviour's sufferings, which are the ground of all our joy, and from those unspeakable good things He hath purchased for us by His death, whereby the blessed Jesus made expiation for the sins of the whole world, and by the shedding of His own blood, obtained eternal redemption for us. Among the Saxons it was called Long Friday; but for what reason, except for the long fastings and offices they then used, does not appear.

Gospel: God's or good tidings—the glad tidings of the salvation wrought for man by the Lord Jesus Christ. In a stricter sense, the word means each of the four histories of our Saviour, written by the Evangelists: in a more confined sense still, it means that portion of Scripture which is read immediately after the Epistle in the ante-communion service, and which is taken from one of the four Gospels.

God. This is the name we give to that eternal, infinite, and incomprehensible Being, the Maker and Preserver of all things, who exists One Being in a Trinity of Persons.

Gospeller. The Priest who in the Communion Service reads the Gospel, standing at the North side of the Altar. In some Cathedrals one of the clergy is so designated, and has this special duty, among others to perform.

GOSSIP. A sponsor for an infant in Baptism, from GOD and sib, a Saxon word, which signifies kindred, affinity: kin in GOD.

GOTHIC ARCHITECTURE. This term is used to denote the early Christian style of architecture, adopted in the Western Church, and with reference to this style in our own country, it is divided into three distinct periods. 1. The early English, which prevailed throughout the 13th century: 2. The Decorated, or perfect Gothic, which prevailed during the greater part of the 14th century: 3. The Perpendicular, which may be called the style of the 15th century, though specimens of it may be found of a later date.

GRACE. This word is used in a variety of senses in Holy Scripture: but the general idea, as it relates to GOD, is HIS free favour and love; as it relates to men, the happy state of reconciliation and favour with GOD, wherein they stand, and the holy endowments, qualities, or habits of faith, hope, and love, which they possess.

GRACE AT MEALS. A short prayer, invoking a blessing upon our food, and expressive of gratitude to GOD for supplying our wants. The propriety of this act is evident from the traditional custom of the Church, and from the Divine command, as interpreted by this custom; (1 Thess. v. 18. 1 Cor. x. 31. 1 Tim. iv. 5.) and from the conduct of our LORD. (Mark, viii. 6, 7.)

GRADUAL. The antiphonary which, before the Reformation, supplied the anthems or verses for the beginning of the Communion, the Offertory, &c. was often called the Gradual, because some of the anthems were chanted on the steps (*gradus*) of the ambon or pulpit.

GREGORIAN CHANT. This general designation is given to the collection of Chants compiled by Gregory the Great, Bishop of Rome, about A.D. 600. These Chants have continued to be in use from that time to the present day, in the Western Church, and form the basis of our Cathedral music. It is known Gregory merely collected, arranged, and improved the chants which had already been used for centuries before his time. The most learned writers on the subject suppose, that they are derived from those introduced by St. Ambrose into his Church at Milan, about A.D. 384. And as St. Ambrose derived his system

of chanting from Antioch, where the practice had been established by St. Ignatius, Bishop of that place, A.D. 107, and the contemporary of St. John, there are strong reasons for believing that the Gregorian Chant is, in fact, as ancient as the Apostolic times. Great improvements, however, having been made in the science of music, subsequently to the time of St. Ambrose, Gregory took advantage of those improvements, and increased the number of ecclesiastical tones, (which somewhat resemble our modern keys,) from four to eight, of which number the Gregorian Chants, properly so called, still consist. They have been harmonized according to the more recently discovered laws of music, and possess a singular gravity, which character would alone justify their perpetual retention in the Church.

GUARDIAN OF THE SPIRITUALITIES. This is the person or persons, in whom the ecclesiastical jurisdiction of any diocese resides, after the death or translation of a Bishop. If such person should be an Archbishop, then the dean and chapter are guardians. If a Bishop, then the archdeacon of the province.

GREY FRIARS. The Franciscans were so called from their grey clothing.

HADES. See *Hell.*

HALLELUJAH. See *Alleluia.*

HALF-COMMUNION, or Communion in one kind. The withholding of the cup in the Eucharist from the laity. This is the practice of the Church of Rome, and is one of those grievous errors in which that corrupt Church deviates from Catholicism. Not the slightest colour can be brought in its favour, as the Romanists themselves, at the Council of Constance, were forced to confess: the authority of the primitive Church is against them, as that Council acknowledges; nor can they plead the authority of any one of the ancient Liturgies. The Church of Rome, then, is, in this matter, singular and schismatical.

HAMPTON COURT CONFERENCE. A conference appointed by James I. at Hampton Court, in 1603, in order to settle the disputes between the Church and the Puritans. Nine Bishops, and as many dignitaries of the Church, appeared on one side, and four Puritan ministers on the

other. It lasted for three days. Of this conference the result was a few slight alterations of the Liturgy; the baptizing of infants by women which had been practised in our Church for many hundred years was forbidden, remission of sins inserted in the Rubric of Absolution, and Confirmation termed an examination of children. All the thanksgivings, except the general one, were inserted in the Prayer-Book; to the Catechism was annexed the whole of the latter portion, relating to the two Sacraments, and some words were altered in the dominical lessons with a view to a new translation of the second volume.

HATCHMENT. More properly Achievement. In Heraldry, the whole armorial bearings of any person fully emblazoned, with shield, crest, supporters, &c.—This word is used in particular for the emblazonment of arms hung up in churches, in memory of a gentleman of coat armour, or one of any higher degree. There was formerly much of religion in heraldry; and as the coat was assumed with a religious feeling, so was it at last restored as it were to the sanctuary, in token of thankful acknowledgment to Almighty GOD, with whose blessing it had been borne.

HEATHEN. Pagans who worship false gods.

HEAVEN. That place where GOD affords a nearer and more immediate view of HIMSELF, and a more sensible manifestation of HIS glory than in other parts of the universe. That it is a *place* as well as a *state*, is clear, from John, xiv. 2, 3. and from the existence of our LORD's body, and the bodies of Enoch and Elijah.

HELL. Two entirely different words in the original language of the New Testement, are rendered in our version by the single word "Hell." The first of these is *hades*, which occurs eleven times in the New Testament, and in every case but one is translated "Hell." Now *hades* is never used to denote the place of final torment, the regions of the damned; but signifies "the place of departed spirits," whether good or bad,—the place where they are kept until the day of judgment, when they shall be re-united to their bodies, and go each to his appointed destiny. The other word, *gehenna*, signifies the place of torment,—the eternal abode of the wicked. At the time

when our translation was made, and the Prayer-Book compiled, the English word "Hell," had a more extensive meaning than it has at present. It originally signified, to *cover over* or *conceal;* and is still used in this sense in several parts of England, where, for example, to cover a church or house with a roof, is to *hell* the building, and the person by whom it is done is called a *hellier*. But the word also denoted the place of future misery, and is accordingly used in that sense in the New Testament, as the translation of *Gehenna;* and in consequence of the changes which our language has experienced during the last 200 years, it is now restricted to this particular meaning.

Bearing in mind, then, that *Hades* was translated by the word "Hell," for want of another more exactly corresponding with the original, the reader will perceive that the Article in the Creed, "He descended into Hell," does not refer to the place of final misery, but to that general receptacle of all departed human souls, both penitent and impenitent, where they are reserved in a state of comparative enjoyment or misery, to wait the morning of the resurrection, "when, their bodies being united to their souls, they will be advanced to complete felicity or woe, in Heaven or Hell."

On the death of our Lord, His soul,—His *human* soul,—went to this "place of departed spirits." It was necessary that His death should be attended with all those circumstances which mark the death of men. Christ was possessed of a human nature, both body and soul, besides His Divinity. The body of man at death sinks to the grave; and the soul goes to *Hades*, or the place of departed spirits. In like manner, the body of our Lord was laid in the tomb, but His soul went to the general repository of human disembodied spirits, where, according to St. Peter, He declared the fulfilment of the great work of redemption,—"He went and preached to the spirits in prison." One great use of the system of catechising as enjoined by the Church, is the opportunity it affords of inculcating upon the people such distinctions as these.

Heresy. Dr. Johnson, in his Dictionary, defines Heresy to be, "an opinion of private men different from

that of the Catholic or Orthodox Church." At the same time we may remark, that it is generally agreed that the opinion must be pertinaciously and obstinately held, in order to constitute formal heresy. And if there be a legitimate doubt in a controversy which of the two contrary doctrines is stated in Scripture and received by the Church, either may be held without heresy. It is obvious, also, that mere ignorance, or a temporary error in ignorance, is altogether different from heresy.

In the first year of Queen Elizabeth an act of Parliament was passed to enable persons to try heretics, and the following directions were given for their guidance:— And such persons to whom the Queen shall by letters patent under the great seal give authority to execute any jurisdiction spiritual, shall not in any wise have power to adjudge any matter or cause to be heresy, but only such as heretofore have been adjudged to be heresy, by the authority of the Canonical Scriptures, or *by some of the first four general councils*, or by any other general council wherein the same was declared heresy by the express and plain words of the said Canonical Scriptures, or such as hereafter shall be judged or determined to be heresy, by the High Court of Parliament, with the assent of the clergy in their convocation.

HERESIARCH. A leader in Heresy.

HERETIC. Dr. Johnson, in his Dictionary, defines a heretic to be, "one who propagates his private opinions in opposition to the Catholic Church," and the Catholic or Universal Church, in the second general council, has pronounced those to be heretics "who, while they pretend to confess the sound faith, have separated and held meetings contrary to our Canonical Bishops." *Conc. Const. Can.* 6.

HERMITAGES were cells constructed in private and solitary places, for single persons, or for small communities, and were sometimes annexed to larger religious houses.

HEARSE. A frame set over the coffin of any great person deceased, and covered with a pall: also the carriage in which corpses are carried to the grave.

HETERODOX. Contrary to the faith or doctrine established in the true Church.

HEXAPLA. The name of a Bible disposed in six columns, containing the text and different versions. It was compiled and published by the celebrated Origen, who was born in Egypt towards the end of the second century, and died at Tyre, soon after the middle of the third century.

HIERARCHY. A designation equally applied to the ranks of celestial beings in the Jerusalem above, and to the Apostolic order of the ministry in the Church below. In reference to the latter, it is an error to suppose that it necessarily implies temporal distinction, wealth, splendour, or any other adjuncts with which the ministry may, in certain times and countries, have been distinguished. These are mere accidents, which prejudice has identified with the being of a hierarchy, but from which no just inference can be drawn against the inherent spiritual dignity of the Christian priesthood.

HIGH CHURCHMAN. This is the nickname given to those who, mindful of their subscriptions and vows, desire to believe as the Church believes, and to act as the Church directs: who regard the Church, not as the creature and engine of state policy, but as the institution of our LORD; not as a mere establishment, as a sect may be established, but as the Body of CHRIST; the visible Body, invested with, or rather existing in invisible privileges, the temple of the HOLY GHOST, the depository of GOD's truth, and the depository of GOD's grace: who are the followers, not of Luther, not of Calvin, not of Cranmer, no, nor of Laud, but of CHRIST: who see CHRIST every where, and in every thing that is sacred, CHRIST in the Church, CHRIST in the Sanctuary, CHRIST in the Sacraments, CHRIST in the Ordinances, CHRIST in the Ceremonies, CHRIST in every act of Providence, CHRIST in every act of Grace.

HIGH PRIEST. The highest person in the divinely appointed ecclesiastical polity of the Jews. To him in the Christian Church answers the Bishop, the Presbyter answering to the Priest, and the Deacon to the Levite.

HOLY DAYS. The day of some ecclesiastical festival. The Rubric after the Nicene Creed, directs that "the Curate shall *then* declare to the people, what holydays or fasting days are in the week following to be observed."

Can. 64. Every Parson, Vicar, or Curate shall in his several charge declare to the people every Sunday, at the time appointed in the Communion Book, whether there be any holydays or fasting days the week following. And if any do hereafter wittingly offend herein, and being once admonished thereof by his Ordinary, shall again omit that duty; let him be censured according to law, until he submit himself to the due performance of it.

Can. 13. All manner of persons within the Church of England, shall from henceforth celebrate and keep the LORD's Day, commonly called Sunday, and other Holydays, according to GOD's will and pleasure, and the orders of the Church of England prescribed on that behalf; that is, in hearing the Word of GOD read and taught, in private and public prayers, in acknowledging their offences to GOD, and amendment of the same, in reconciling themselves charitably to their neighbours where displeasure hath been, in oftentimes receiving the Communion of the Body and Blood of CHRIST, in visiting of the poor and sick, using all godly and sober conversation.

Can. 14. The Common Prayer shall be said or sung, distinctly and reverently, upon such days as are appointed to be kept holy by the Book of Common Prayer, and their eves.

HOLY GHOST. The Third Person of the Adorable TRINITY, who, proceeding from the FATHER and the SON, is of one substance, majesty, and glory, with the FATHER and the SON, very and eternal GOD.

HOLY TABLE. The altar on which the appointed memorials of the death of CHRIST, namely, the bread and wine, are presented before GOD, as an oblation of thanksgiving, is called the LORD's Table, or the Holy Table, because his worshippers do there, as his guests, eat and drink these consecrated elements, in faith to be thereby fed and nourished unto eternal life, by the spiritual food of his most precious Body and Blood.

HOLY THURSDAY. The day of our LORD's Ascension.

HOLY WEEK. The Passion Week,—the last week in Lent, in which the Church commemorates the Cross and Passion of our blessed and only SAVIOUR.

HOMILIES. The Homilies of the Church of England are two books of plain discourses, composed at the time

of the Reformation, and appointed to be read in churches, on "any Sunday or Holyday, when there is no sermon." The first volume of them was set out in the beginning of King Edward VI's reign, having been composed (as it is thought) by Archbishop Cranmer, Bishop Ridley, and Latimer, when a competent number of ministers, of sufficient abilities to preach in a public congregation, was not to be found. The second book appeared in 1562, in the reign of Elizabeth. In neither of these books, can the several Homilies be assigned to their several authors with any certainty. In the second book, no single Homily of them all has been appropriated. In the first, that on "Salvation" was probably written by Cranmer, as also those on "Faith," and "Good Works." Internal evidence arising out of certain homely expressions, and peculiar forms of ejaculation, the like to which appear in Latimer's Sermons, pretty clearly betray the hand of the Bishop of Worcester to have been engaged in the Homily against "Brawling and Contention;" the one against "Adultery" may be safely given to Thomas Becon, one of Cranmer's chaplains, in whose works, published in 1564, it is still to be found; of the rest nothing is known but by the merest conjecture.

All members of the Church of England agree that the Homilies "contain a godly and wholesome doctrine;" but they are not agreed as to the precise *degree* of authority to be attached to them. In them the authority of the Fathers, of the six first general councils, and of the judgments of the Church generally, the holiness of the primitive Church, the secondary inspiration of the Apocrypha, the sacramental character of Marriage, and other ordinances, and Regeneration in Holy Baptism, and the real presence in the Eucharist are asserted. To some of these assertions ultra-protestants, of course, demur.

Homoousion. The great doctrine maintained at the Council of Nice, which declares the Son of God to be of the same substance with the Father.

Homoousians. A name given by Arians to Catholic Christians for holding the doctrine of the Homoousion.

Housel (Saxon.) The blessed Eucharist.

Hood. An ornamental fold that hangs down the back of a graduate to mark his degree. This part of the dress

was formerly not intended for distinction and ornament but for use. It was generally fastened to the back of the cope or other vesture, and in case of rain or cold was drawn over the head. In the Universities the hoods of the graduates were made to signify their degrees by varying the colours and materials. By the 58th Canon every minister saying the public prayers, or ministering the Sacraments, or other rites of the Church, if they are graduates, shall wear upon their surplices, at such times, such hoods as by the orders of the Universities are agreeable to their degrees.

HOSANNA, *Save I beseech thee:* is a form of blessing or wishing well.

HOSPITALS were houses for the relief of poor and impotent persons, and were generally incorporated by royal patents, and made capable of gifts and grants in succession.

HOSPITALLERS. Knights who took their name from an Hospital built in Jerusalem for the use of pilgrims coming to the Holy Land. They were to provide for such pilgrims, and to protect them on the road. They came to England in the year 1100. And here they arrived to such power that their superior ranked as the first lay baron, and had a seat in the House of Lords.

HOURS OF PRAYER. The Church of England, at the revision of our offices in the reign of Edward the VIth, only prescribed public worship in the morning and evening; and in making this regulation she was perfectly justified; for though it is the duty of Christians to pray continually, yet the precise times and seasons of prayer, termed Canonical Hours, do not rest on any Divine command; neither have they ever been pronounced binding on all Churches by any general council; neither has there been any uniformity in the practice of the Christian Church in this respect, The Hours of Prayer before the Reformation were seven in number. Matins, the first, third, sixth, and ninth hours, vespers, and compline. The office of matins, or morning prayer, ascording to the Church of England, is a judicious abridgment of her ancient services for matins, lauds, and prime; and the office of even-song, or evening prayer, in like manner, is an abridgment of the ancient service for vespers and com-

pline. Both these offices have received several improvements in imitation of the ancient discipline of the Churches of Egypt, Gaul, and Spain.

HUMANITY OF OUR LORD: Is his possessing a true human body and a true human soul.

HUSSITES. A party of reformers, the followers of John Huss, who derived his name from Hussinetz, in Bohemia, the place of his nativity.

HUTCHINSONIANS. A denomination of Christians, the followers of John Hutchinson, Esq., a learned and respectable layman, who was born at Spennythorn, in Yorkshire, in 1674. It is impossible to state Mr. Hutchinson's doctrines within a small compass, nor is it needful as he has few followers in these days. They were held by some great divines of the last century.

HYMN, a Song of Adoration. It is certain from Holy Scripture, that the Christians were wont to sing Hymns in the Apostles' times: and it is probable that St. Ignatius appointed them to be sung by each side of the choir: it is probable also that the place of these hymns was, as now, after the lessons: for St. Ambrose notes, that as, after one angel had published the Gospel, a multitude joined with him in praising GOD, so, when our minister hath read the Gospel, all the people glorify GOD. The same appears to have been the custom from St. Augustine, and from a Constitution of the Council of Laodicea, in the year 365. As for the particular hymns of our Church, they are, as of old in the primitive Church, generally taken out of Scripture; yet as they also made use of some hymns not found in Scripture, so do we.

HYPOTHETICAL. This term is sometimes used in relation to a baptism administered to a child, of whom it is uncertain whether he has been already baptized or not. The Rubric states, that "if they who bring the infant to the Church, do make such uncertain answers to the priest's questions, as that it cannot appear that the child was baptized with water, in the name of the FATHER, and of the SON, and of the HOLY GHOST," then the priest, on performing the baptism, is to use this form of words, viz:—"If thou art not already baptized, N———, I baptize thee in the name," &c.

This, therefore, is called an *hypothetical* or *conditional*

form, being used only on the supposition, that the child may not have already received baptism.

HYPOSTATICAL UNION. The union of the human nature of our LORD with the Divine; constituting two natures in one person, and not two persons in one nature, as the Nestorians assert.

JAMES'S ST. DAY. The day on which the Church celebrates the memory of the Apostle James the Great or the Elder. He was one of the sons of Zebedee, and brother of St. John. His martyrdom occurred at an early date. He was the first of the Apostles who won the crown of martyrdom.

JANSENISTS, a sect of the Roman Catholics in France who followed the opinions of Jansenius (Bishop of Ypres, and Doctor of Divinity of the Universities of Louvain and Douay,) in relation to grace and predestination.

In the year 1640, the two universities just mentioned, and particularly father Molina and father Leonard Celsus, thought fit to condemn the opinions of the Jesuits on grace and free-will. This having set the controversy on foot, Jansenius opposed to the doctrine of the Jesuits the sentiments of St. Augustine, and wrote a treatise on grace which he entitled *Augustinus*. This treatise was attacked by the Jesuits, who accused Jansenius of maintaining dangerous and heretical opinions; and the Jansenists were pronounced to be heretics by several Popes and the majority of Popish divines, although they only maintained the doctrine of one of the Fathers of the Catholic Church, St. Augustine. But notwithstanding all this, it is a matter of absolute certainty that Jansenism has continued to exist in the Roman Church for nearly 200 years. And this is mentioned to shew how absurd the vaunt of Romish theologians is, with respect to what they call the unity of their Church, and its freedom from all heresy. A doctrine condemned by their Popes is still widely prevalent among the most pious members of the Romish communion.

ICONOCLASTS. Breakers of Images, a term applied by Romanists to the Catholics of Greece and of England, and to all who reject the use of images. *See Image Worship.*

IDOLATRY: The worship of Idols. *See Image Worship.*

JEHOVAH. One of the names given in Scripture to ALMIGHTY GOD, and peculiar to HIM, signifying the BEING who is self-existent, and gives existence to others. The name is also given to our Blessed SAVIOUR, Is. xl. 3. and is a proof of HIS GODHEAD, Matt. iii. 3. Is. vi. John, xii. 41. The Jews had so great a veneration for this name, that they left off the custom of pronouncing it, whereby its true pronunciation was forgotten.

JESUITS, *or society of* JESUS; a famous religious order of the Romish Church, founded by Ignatius Loyola, a Spanish knight, in the sixteen century. The plan which this fanatic formed of its constitution and laws, was suggested, as he gave out, by the immediate inspiration of Heaven, But, notwithstanding this high pretension, his design met at first with violent opposition. The Pope, to whom Loyola had applied for the sanction of his authority to confirm the institution, referred his petition to a committee of cardinals. They represented the establishment to be unnecessary, as well as dangerous, and Paul the pope refused to grant his approbation of it. At last, Loyola removed all his scruples, by an offer which it was impossible for any pope to resist. He proposed, that besides the three vows of poverty, of chastity, and of monastic obedience, which are common to all the orders of regulars, the members of his society should take a fourth vow of obedience to the Pope, binding themselves to go whithersoever he should command for the service of religion, and without requiring anything from the holy see for their support. At a time when the papal authority had received such a shock by the reformation of many Churches, at a time when every part of the popish system was attacked with so much violence and success, the acquisition of a body of men, thus peculiarly devoted to the see of Rome, and whom it might set in opposition to all its enemies, was an object of the highest consequence. The Pope instantly perceiving this, confirmed the institution of the Jesuits by his bull; granted the most ample privileges to the members of the society, and appointed Loyola to be the first general of the order. The event fully justified Paul's discernment in expecting such beneficial consequences to the see of Rome from this institution. In less than half a century the society ob-

tained establishments in every country that adhered to the Roman Catholic Church; its power and wealth increased amazingly; the number of its members became great; their character as well as accomplishments were still greater; and the Jesuits were celebrated by the friends, and dreaded by the enemies of the Romish faith, as the most able and enterprising order in the Church.

Whoever recollects the events which have happened in Europe during two centuries, will find that the Jesuits may justly be considered as responsible for most of the pernicious effects arising from that corrupt and dangerous casuistry, from those extravagant tenets concerning ecclesiastical power, and from that intolerant spirit which have been the disgrace of the Church of Rome throughout that period, and which have brought so many calamities upon society.

JESUS CHRIST: Our Blessed LORD and SAVIOUR, of whom, being the WORD or SON of GOD, which was made very Man, the second Article speaks thus: "The SON which is the WORD of the FATHER, begotten from everlasting of the FATHER, the very and eternal GOD, of one substance with the FATHER, took man's nature in the womb of the Blessed Virgin, of her substance, so that two whole and perfect natures, that is to say, the GODHEAD and the manhood, were joined together in one PERSON, never to be divided, whereof is one CHRIST, very GOD and very Man, who truly suffered, was crucified, dead and buried, to reconcile HIS FATHER to us, and to be a sacrifice not only for original guilt, but also for all actual sins of men."

JEWS, a name derived from the Patriarch Judah, which was at first applied to the tribe descended from that Patriarch, and which was, after the return from captivity, given to all the descendants of Abraham, Isaac, and Jacob.

ILE, or AISLE. Ile is said to proceed from the French word *aile (ala)*, a wing; for that the Norman churches were built in the form of a cross, with a nave and two wings. The word nave, or naf, is a Saxon word, and signifies properly the middle of a wheel, being that part in which the spokes are fixed; and is from thence transferred to signify the body or middle part of the Church: in like manner, the German nab, by an easy transmutation

of the letters b, f, and v, frequent in all kindred languages, signifies the vertical part of a hill; with which the word navel seems also to have some affinity.

IMAGE WORSHIP. All the points of doctrine or practice in which the Church of Rome differs from the Church of England, are novelties, introduced gradually in the middle ages: of these the worship of Images is the earliest practice, which received the sanction of what the Papists call a general council, though the second council of Nice, A.D. 787, was in fact *no* general council. As this is the earliest authority for any of their Roman peculiarities, and as the Church of England at that early period was remarkably concerned in resisting the novelty, it may not be out of place to mention the circumstances as they are concisely stated by Mr. Perceval. The Emperor Charlemagne, who was very much offended at the decrees of this council in favour of Images, sent a copy of them into England. Alcuin, a most learned member of the Church of England, attacked them, and having produced scriptural authority against them, transmitted the same to Charlemagne in the name of the Bishops of the Church of England. Roger Hoveden, Simon of Durham, and Matthew of Westminster, mention the fact, and speak of the worship of Images as being execrated by the whole Church. Charlemagne, pursuing his hostility to the Nicene council, drew up four books against it, and transmitted them to Pope Adrian; who replied to them in an epistle "concerning images against those who impugn the Nicene synod," as the title is given, together with the epistle itself in the seventh volume of Labbe and Cossart's councils. The genuineness of these books is admitted by all the chief Roman writers. For the purpose of considering the subject more fully, Charlemagne assembled a great council of *British*, Gallican, German, and Italian Bishops at Frankfort, at which two legates from the Bishop of Rome were present; where, after mature deliberation, the decrees of the soi-disant general council of Nice, notwithstanding Pope Adrian's countenance, were "*rejected*," "*despised*," and "*condemned*." The synod at Frankfort remains a monument of a noble stand in defence of the ancient religion, in which the Church of England

had an honourable share, occupying, a thousand years ago, the self-same ground we now maintain of protesting against Roman corruptions of the Catholic Faith.

IMMACULATE CONCEPTION of the Holy Virgin, is a Popish Festival established in honour of the Virgin Mary, on the supposition of her having been conceived, and born immaculate, i. e. without original sin, held on the 8th of December. The immaculate conception is the great head of controversy between the Scotists and the Thomists. The doctrine of the Virgin Mary having been born without original sin is so plainly repugnant to Scripture, that even Romish divines scarcely dare to insist upon it, calling it rather a pious opinion than an article of Faith

IMMERSION: The proper mode of administering the Sacrament of Baptism, by which first the right side, their the left, then the face are dipped in the Font. Immersion is the mode of baptising first prescribed in our office of Public Baptism; but it is permitted to pour water upon the child, if the godfathers and godmothers certify that the child is weak.

IMPANATION. A term (like transubstantiation and consubstantiation) used to designate a false notion of the manner of the presence of the Body and Blood of our Blessed LORD, in the Holy Eucharist.

This word is formed from the Latin *panis* (bread,) as the word incarnation is formed from the Latin *caro, carnis,* (flesh): and as *incarnation* signifies the eternal WORD's becoming flesh, or taking our nature for the purpose of our Redemption; so does *impanation* signify the Divine person, JESUS CHRIST, GOD and man, becoming *bread and wine,* or taking the nature of bread, for the purposes of the Holy Eucharist: so that as in the one Divine person JESUS CHRIST, there were two perfect natures, GOD and man; so in the eucharistic elements, according to the doctrine expressed by the word *impanation,* there are two perfect natures of the Divine SON of the Blessed Virgin, and of the elements: the two natures being one, not in a figurative, but in a real and literal sense, by a kind of hypostatical union.

It does not occur to us that there is any sect which holds this false notion; but there are some individuals to whom it seems the true method of reconciling those

apparent oppositions, (which are of the very essence of a mystery), which occur in the catholic statement of the doctrine of the Holy Eucharist. The nearest approach to the doctrine of *impanation* avowed by any sect, is that of the Lutherans.—*See Consubstantiation.*

IMPLICIT FAITH: Trusting without doubt or hesitation to what the Church, on the authority of holy Scripture, teaches.

IMPOSITION, OR LAYING ON OF HANDS. St. Paul (Heb. vi. 2.) speaks of the doctrine of Laying on of Hands as one of the fundamentals of Christianity: it is an ecclesiastical action, by which a blessing is conveyed from GOD through HIS minister to a person prepared by repentance and faith to receive it. It is one of the most ancient forms in the world, sanctioned by the practice of Jacob, Moses, the Apostles, and our blessed LORD HIMSELF. It is the form by which the Bishop conveys his blessing in Confirmation. And it has always been esteemed so essential a part of ordination, that any other way of conferring orders without it, has been considered invalid.

IMPROPRIATION: Ecclesiastical property, the profits of which are in the hands of a layman; thus distinguished from *appropriation*, which is when the profits of a benefice are in the hands of a College, &c.

IMPUTATION: the attributing a character to a person which he does not really possess: thus when in Holy Baptism we are justified the Righteousness is imputed as well as imparted to us.

INCARNATION. The act whereby the SON of GOD assumed the human nature; or the mystery by which the ETERNAL WORD, was made man, in order to accomplish the work of oursalvation.

INCENSE. The use of Incense in connection with the Eucharist, was unknown in the Church until the time of Gregory the Great, in the latter part of the sixth century. It then became prevalent in the Churches but has been disused by the Church of England since the Reformation.

INCOMPREHENSIBLE. In the Athanasian Creed it is said, that "The FATHER is incomprehensible, the SON incomprehensible, the HOLY GHOST incomprehensible," which means that the FATHER is immense, the SON

immense, the HOLY GHOST immense. At the time when this Creed was translated, the word incomprehensible was not confined to the sense it now bears, as inconceivable, or beyond the reach of our understanding; but it then meant not comprehended within limits.

INCUMBENT. He who is in present possession of a Benefice.

INDEPENDENTS. A Protestant Sect, first established by a Mr. Henry Jacob, in 1616. They have assumed their title to denote their being independent of all ecclesiastical rule and order. Their progress was at first slow in England, but under the patronage of Oliver Cromwell they rose to great power, and when in power were chiefly distinguished by their tyranny and oppression: they not only overthrew our Altars, proscribed our Liturgy, and violated our property, but they murdered the Archbishop to whom they owed spiritual allegiance, and the Sovereign whom, if they had been Scriptural Christians, they would have learnt to honour. They are still numerous in England, and in the United States of America.

INDEX EXPURGATORIUS: The Catalogue of prohibited Books in the Church of Rome. The Romish Council of Trent appointed catalogues to be made of such writings as should be published contrary to its own Canons and Decrees, prohibiting their use, and directing that offenders should be punished by the Inquisition. The first Index Expurgatorius was published by Paul IV. to which others were added by Sixtus Quintus and Clement VIII., and to these there have been supplementary additions down to the present time. Their design was to smother the truth, by censuring all sorts of men and all kinds of books, by adding to or taking from them, or otherwise changing or altering them at pleasure.

INDUCTION. This may be compared to livery and seizin of a freehold, for it is putting a minister in actual possession of the Church to which he is presented, and of the glebe land which are the temporalities thereof; for before induction he hath no freehold in them. The usual method of induction is by virtue of a mandate under the seal of the Bishop, to the archdeacon of the place, who either himself or by his warrant to all clergymen within his archdeaconry, inducts the new incumbent by taking

his hand, laying it on the key of the Church in the door, and pronouncing these words, " I induct you into the real and actual possession of the Rectory or Vicarage of H. with all its profits and appurtenances." Then he opens the door of the Church, and puts the person in possession of it, who enters to offer his devotions, which done, he tolls a bell to summon his parishioners.

INDULGENCES, in the Romish Church, are a remission of the punishment due to sin, granted by the Church, and supposed to save the sinner from purgatory.

According to the doctrine of the Romish Church, all the good works of the saints, over and above those which were necessary towards their own justification, are deposited, together with the infinite merits of JESUS CHRIST, in one inexhaustible treasury. The keys of this were committed to St. Peter, and to his successors the popes, who may open it at pleasure; and, by transferring a portion of this superabundant merit to any particular person for a sum of money, may convey to him either the pardon of his own sins, or a release for any one in whom he is interested, from the pains of purgatory. Such indulgences were first invented in the eleventh century, by Urban II. as a recompense for those who went in person upon the enterprise of conquering the Holy Land. They were afterwards granted to those who hired a soldier for that purpose, and in process of time were bestowed on such as gave money for accomplishing any pious work enjoined by the pope. The power of granting indulgences has been greatly abused in the Church of Rome. Pope Leo X., in order to carry on the magnificent structure of St. Peter's, at Rome, published indulgences, and a plenary remission to all such as should contribute money towards it. Finding the project take, he granted to Albert, Elector of Mentz, and Archbishop of Magdeburg, the benefit of the indulgences of Saxony, and the neighbouring parts, and farmed out those of other countries to the highest bidders: who, to make the best of their bargain, procured the ablest preachers to cry up the value of the ware. It was this great abuse of indulgences that contributed not a little to the reformation of religion in Germany, where Martin Luther began first to declaim against the preachers of indulgences, and afterwards

against indulgences themselves. Since that time the popes have been more sparing in the exercise of this power.

INFANT BAPTISM. The practice of Infant Baptism seems to be a necessary consequence of the doctrine of original sin. If it be only by union with CHRIST that the children of Adam can be saved, and if, as the Apostle teaches, in Baptism "we put on CHRIST," then it was natural for parents to ask for permission to bring their little ones to CHRIST, that they might be partakers of the free grace thus offered to all; but though offered to all, to be applied individually. It may be because it is so necessary a consequence of the doctrine of original sin, that the rite of Infant Baptism is not enjoined in Scripture. But though there is no command in Scripture to baptize infants, and although for the practice we must plead the tradition of the Church Universal, still we may find a warrant in Scripture in favour of the traditional practice. We find it generally stated that the Apostles baptized whole households, and CHRIST our SAVIOUR commanded them to baptize all nations, of which infants form a considerable part. And in giving this injunction, we may presume that he intended to *in*clude infants, from the very fact of his not *ex*cluding them. For he was addressing Jews: and when the Jews converted a heathen to faith in the GOD of Israel, they were accustomed to baptize the convert, *together with all the* infants of his family. And consequently, when our LORD commanded *Jews* i. e. *men accustomed to this practice,* to baptize nations, the fact that he did not positively *repel* infants, *implied* an injunction to *baptize* them; and when the HOLY SPIRIT records that the Apostles in obedience to that injunction, baptized whole households, (causing Scripture to be penned in the first instance for Jews,) the argument gains increased force. This is probably what St. Paul means, when, in the seventh chapter of the first to Corinthians, he speaks of the children of believers as being holy—they are so far holy, that they may be brought to the Sacrament of Baptism. From the Apostles has come down the practice of baptizing *infants,* the Church requiring security through certain *sponsors,* that the children shall be brought up to

lead a godly and a Christian life. And by the early Christians the practice was considered sufficiently sanctioned by the passage from St. Mark, which is read in our baptismal office, in which we are told, that the LORD JESUS CHRIST having rebuked those that would have kept the children from HIM, took them up in HIS arms and blessed them. HE blessed them, and HIS blessing must have conveyed grace to their souls, therefore, of grace children may be partakers. They may receive spiritual life, though it may be long before that life develop itself; and that life they may lose by sinning.

INITIATED. In the early ages of the Church, this term was applied to those who had been baptized, and admitted to a knowledge of the higher mysteries of the Gospel. The discipline of the Church at that period, made it necessary that candidates for baptism should pass through a long probation, in the character of Catechumens. While in this preparatory state, they were not allowed to be present at the celebration of the Eucharist; and in sermons and Homilies in their presence, the speaker either waived altogether any direct statement of the sublimer doctrines of Christianity, or alluded to them in an obscure manner, not intelligible to the *uninitiated,* but sufficiently clear to be interpreted by those for whom they were intended, viz:—the baptized or *initiated.* Hence the phrase so common in the homilies of the Fathers, "*the initiated* understand what is said."

INNOCENTS' DAY. One of the Holy-Days of the Church. Its design is to commemorate one of the most thrilling events in the Gospel history. The Innocents were they who suffered death under the cruel decree of Herod, who thought, by a general slaughter of young children, to have accomplished the death of the Infant JESUS. They are so called from the Latin term *innocentes* or *innocui,* harmless babes, altogether incapable of defending themselves from the malice of their inhuman persecutors. The celebration of the martyrdom of these innocents was very ancient. It occurs on the 28th December.

INQUISITION. An awful tribunal in the Church of Rome, for the examination and punishment of those whom Rome deems Heretics. This court was founded in the

twelfth century, under the patronage of Pope Innocent, who issued out orders to excite the princes and people to extirpate heretics, to search into their number and quality, and to transmit a faithful account thereof to Rome. Hence they were called inquisitors, and gave birth to this formidable tribunal, called the Inquisition. That nothing might be wanting to render this spiritual court formidable and tremendous, the Roman pontiffs persuaded the European princes, and more especially the Emperor Frederick II. and Lewis IX. King of France, not only to enact the most barbarous laws against heretics, and to commit to the flames, by the ministry of public justice, those who were pronounced such by the inquisitors, but also to maintain the inquisitors in their office, and grant them their protection in the most open and solemn manner. The edicts to this purpose issued out by Frederick II. are well known; edicts sufficient to have excited the greatest horror, and which rendered the most illustrious piety and virtue incapable of saving from the most cruel death such as had the misfortune to fall under the suspicion of the inquisitors.

INSPIRATION. That extraordinary and supernatural influence of the Spirit of GOD on the human mind, by which the prophets and sacred writers were qualified to receive and set forth Divine communications, without any mixture of error. In this sense the term occurs in 2 Tim. iii. 16. "All scripture is given by inspiration of GOD," &c.

The word *inspiration* also expresses that ordinary operation of the SPIRIT, by which men are inwardly moved and excited both to will and to do such things as are pleasing to GOD, and through which all the powers of their minds are elevated, purified, and invigorated. "There is a spirit in man: and the *inspiration* of the ALMIGHTY giveth them understanding." Job xxxii. 8. In this latter sense the term and its kindred verb frequently appear in the Offices of the Church; as in the petitions, "——— grant, that by THY holy inspiration we may think those things that are good;" "—— cleanse the thoughts of our hearts by the inspiration of THY HOLY SPIRIT;" "—— beseeching THEE to inspire

continually the Universal Church with the spirit of truth, unity, and concord;" and,

> "Come, Holy Ghost, our souls inspire,
> And lighten with celestial fire."
>
> "Visit our minds, into our hearts
> THY heavenly grace inspire."

INSTALLATION. The act of giving visible possession of his office to a Canon or Prebendary of a Cathedral, by placing him in his stall.

INSTITUTION. The act by which the Bishop commits to a clergyman the cure of a Church.

By Can. 40. To avoid the detestable sin of Simony, every Archbishop, Bishop, or other person having authority to admit, institute, or collate, to any spiritual or ecclesiastical function, dignity, or benefice, shall before every such admission, institution, or collation, minister to every person to be admitted, instituted, or collated, the oath against Simony, which is inserted under the title Simony.

By the 1 Elizabeth, c. 1, and 1 William, c. 8. s. 5. Every person who shall be promoted or collated to any spiritual or ecclesiastical benefice, promotion, dignity, office, or ministry; before he shall take upon him to receive, use, exercise, supply, or occupy the same, shall take the oaths of allegiance and supremacy, before such person as shall have authority to admit him, (which are inserted under the title oaths.)

Also the person to be instituted shall take the oath of canonical obedience in like manner. *Clarke, Tit.* 91. Which oath is as followeth:—"I, A. B., do swear, that I will perform true and canonical obedience to the Bishop of C. and his successors, in all things lawful and honest, so help me GOD." *Gibs.* 810.

And if it is a vicarage, he shall in like manner take the oath of personal residence in the same. *Clarke, Tit.* 91. Which is this:—"I, A. B., do swear, that I will be resident in my vicarage of ——— in the diocese of ———, unless I shall be otherwise dispensed withal by my diocesan, so help me GOD." *Gibs.* 810.

And by a constitution of Otho; without the oath of residence, the vicar's institution shall be void. *Athon.* 24.

By the 13 Elizabeth, c. 12. requiring assent and subscription to certain articles therein specified, and contained in the book of articles agreed upon in convocation in the year 1562, it is enacted, that no person shall be admitted to any benefice with cure, except he shall first have subscribed the said articles in presence of the Ordinary.

By Can. 36. No person shall, either by institution or collation, be admitted to any ecclesiastical living; except he shall first subscribe to these three articles following:—

1. "That the King's Majesty, under GOD, is the only supreme governor of this realm, and of all other his highness's dominions and countries, as well in all spiritual or ecclesiastical things or causes, as temporal; and that no foreign prince, person, prelate, state, or potentate, hath, or ought to have superiority, pre-eminence or authority, ecclesiastical or spiritual, within his Majesty's said realms, dominions, and countries."

2. "That the Book of Common Prayer, and of ordering of Bishops, Priests and Deacons, containeth in it, nothing contrary to the Word of GOD, and that it may lawfully be used, and that he himself will use the form in the said book prescribed in public prayer, and administration of the Sacraments, and none other."

3. "That he alloweth the Book of Articles of Religion, agreed upon by the Archbishops and Bishops of both provinces, and the whole clergy in the convocation holden at London, in the year of our LORD GOD one thousand five hundred and sixty-two; and that he acknowledgeth all and every the articles therein contained, being in number nine and thirty, besides the ratification, to be agreeable to the Word of GOD."

To these three articles whosoever will subscribe, he shall for the avoiding of all ambiguities, subscribe in this order and form of words, setting down both his Christian and surname, viz. "I, N. N., do willingly and *ex animo* subscribe to these three articles abovementioned, and to all things that are contained in them." And if any Bishop shall admit any as is aforesaid, except he first have subscribed in manner and form aforesaid, he shall be suspended from giving of orders and licenses to preach for the space of twelve months. Which penalty seemeth not adequate

to the offence; for this is punishing of others, rather than the Bishop, for the Bishop's default.

By the 13 and 14 Charles II. c. 4. Every Dean, Canon, and Prebendary of every Cathedral or Collegiate Church; and every Parson, Vicar, Curate, Lecturer, and every other person in holy orders; who shall be incumbent, or have possession of any deanery, canonry, prebend, parsonage, vicarage, or any other ecclesiastical dignity or promotion, or of any curate's place or lecture; shall at or before his admission to be incumbent or have possession aforesaid, subscribe the declaration or acknowledgment following, viz. "I, A. B., do declare, that I will conform to the Liturgy of the Church of England, as it is now by law established." 13 and 14 Charles II. c. 4. s. 8. 12. 1 William, ses. 1. c. 8. s. 11.

Which said declaration and acknowledgment shall be subscribed before the Archbishop, Bishop, or Ordinary of the diocese, [or before the Vicar-General, Chancellor, or Commissary respectively, 15 Charles II. c. 6. s. 5.]; on pain that every person failing in such subscription, shall lose and forfeit such respective promotion, and shall be utterly disabled and *ipso facto* deprived thereof; and the same shall be void, as if such person so failing were literally dead. 13 and 14 Charles II., c. 4. s. 10.

And after such subscription made, every such Parson, Vicar, Curate, and Lecturer shall procure a certificate under the hand and seal of the respective Archbishop, Bishop, or Ordinary of the diocese, (or such their Vicar-General, Chancellor, or Commisary as aforesaid), who shall on demand make and deliver the same; to be read by him publicly in the Church afterwards. 13 and 14 Charles II. c. 4. s. 11.

If the Bishop admit a clerk as sufficient, he either institutes him in person, or else gives him his fiat, and sends him to his Vicar-General, Chancellor, or Commissary, to do it for him. *Johns.* 72.

So Archbishop Sancroft, when he had resolved against taking the oaths to King William and Queen Mary, and therefore could not in reason administer them to others, did send his clerks to be instituted to his collative benefices by the Vicar-General. *Johns.* 72.

And not only by commission in particular cases, but also the general power of granting institution may be delegated by patent to Chancellors or Commissaries; but this hath not always been judged convenient. *Gibs.* 804.

During the time that any diocese or inferior jurisdiction is visited, and inhibited by the Archbishop, the right of institution belongeth to him; and when any see is vacant, the right belongeth also to him, or to such other as by composition, prescription, or otherwise, is guardian of the spiritualities. *Gibs.* 804.

If institution be taken from an improper hand, it may be made good by confirmation of the person from whom it ought to have been taken. Thus we find, that an institution which had been given by the Bishop of St. David's, pending his suspension, was confirmed hy Arcbishop Whitgift, as also another instisution, by Archbishop Abbot, which had been given by the Bishop, pending a metropolitical visitation. *Gibs.* 814.

It is not of necessity, that the examination, admission, or institution be made by the Ordinary within the diocese in which the church is; for the jurisdiction of the Ordinary, as to such matters, is not local, but follows the person of the Ordinary, wherever he goes. *Wats.* c. 15.

The form and manner of the institution is, that the clerk kneeleth down before the Ordinary, whilst he readeth the words of institution out of a written instrument, drawn beforehand for this purpose, with the seal episcopal appendant, which the clerk during the ceremony is to hold in his hand. *Johns.* 74.

Institution being given to a clerk, a distinct and particular entry thereof is to be made in the public register of the Ordinary; that is, not only that such a clerk received institution on such a day, and in such a year; but, if the clerk was presented, then at whose presentation, and whether in his own right, or in the right of another; and if collated or presented by the crown, then whether in their own right, or by lapse. This hath been the practice, as far back as any ecclesiastical records remain; and it is of great importance that such entries be duly made and carefully preserved; both to the clerk, whose letters of institution may be destroyed or lost: and to the patron, whose title may suffer in time to come, by the want of

proper evidence upon whose presentation it was that institution was given. And it might tend perhaps to the better observation hereof, if every clerk, after having passed the examination of the Ordinary, and thereupon obtained his fiat, were sent to the proper office of the registrar for his letters of institution. *Gibs.* 813.

And Lord Coke says; presentations, admissions, and institutions, are the life of advowsons; and therefore if patrons suspect that the registrar of the Bishop will be negligent in keeping of them, he may have a *certiorari* to the Bishop, to certify them into the Chancery. 2 *Inst.* 356.

The clerk being instituted, the institution is good, without any after act; yet the Ordinary is wont to make letters testimonial thereof. *Wats.* c. 15.

INTERCESSIONS. That part of the Litany in which, having already prayed for ourselves, we now proceed to supplicate GOD's mercy for others. The intercessions are accompanied by the response, "We beseech THEE to hear us, good LORD."—*See Litany.*

INTERCESSOR. One who pleads in behalf of another. The title is applied emphatically to JESUS CHRIST "who ever liveth to make intercession for us." The practice of the Romanists in investing angels and departed saints with the character of intercessors, is rejected as being unsanctioned by Catholic antiquity, as resting on no scriptural authority, and as being derogatory to the dignity of our REDEEMER.

INTERDICT. An ecclesiastical censure, by which the Church of Rome forbids the performance of Divine service in a kingdom, province, town, &c. This censure has been frequently executed in France, Italy, and Germany; and in the year 1170, Pope Alexander III. put all England under an interdict, forbidding the clergy to perform any part of Divine service, except baptizing infants, taking confessions, and giving absolution to dying penitents; but this censure being liable to ill consequences, of promoting libertinism and a neglect of religion, the succeeding Popes have very seldom made use of it.

INTERMEDIATE STATE. A term made use of to denote the state of the soul between death and the resurrection. From the Scriptures speaking frequently of the dead

sleeping in their graves, many have supposed that the soul sleeps till the resurrection, *i. e.* is in a state of entire insensibility. But against this opinion, and that the soul, after death, enters immediately into a state of reward or punishment, the following passages seem to be conclusive, Matt. xvii. 3. Luke, xxiii. 42. 2 Cor. v. 6. Phil. i. 21. Luke, xvi. 22, 23. Rev. vi. 9.—*See Article on Hell.*

INTROIT. In the ancient Church, (and also in the Church of England so late as the reign of Edward VI.,) a Psalm was always sung or chanted immediately before the Collect, Epistle, and Gospel. As this took place while the priest was entering within the rails of the altar, it acquired the name of *Introitus* or *Introit.*

INVITATORY. Some text of Scripture, adapted and chosen for the occasion of the day, and used in ancient times before the *Venite*, which is also called the Invitatory Psalm.

INVOCATION OF SAINTS. The act of appealing, in devotional exercises, to the spirits of Saints departed, with a view of securing their aid and intercession. This custom, so prevalent in the Romish Church, is declared in our Twenty-second Article to be "a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of GOD." We are commanded to pray to GOD and to GOD only. On this ground the Fathers argued for the Divinity of our LORD, Prayer is to be offered to HIM; therefore HE is GOD. But the whole force of the argument would have been lost if they had done what the Papists do,—if they had worshipped the Saints departed.

ST. JOHN BAPTIST'S DAY. This Festival in honour of St. John the Baptist is observed on the 24th of June.

ST. JOHN THE EVANGELIST'S DAY. The day appointed for the commemoration of "the beloved disciple." "St. John the Evangelist (so called from the Greek term which signifies the messenger of glad tidings) was a Galilean by birth, the son of Zebedee and Salome, the younger brother of James, but not of him who was surnamed the Just, and who was the brother of our LORD. His brother James and he was surnamed by JESUS the Sons of Thunder, for their peculiar zeal and fervency for HIS honour, which we see manifested in St. John's sedu-

lous assertions of our LORD's Divinity. He was the most beloved by our SAVIOUR of all the disciples."

St. John exercised his ministry in Asia Minor; and having excited enemies through preaching the doctrines of CHRIST, was carried prisoner from Ephesus to Rome, in the year 92. Subsequently to this he was banished to the Isle of Patmos, where he wrote his Revelation. He was afterwards recalled from his exile by Nero the Emperor, and then returned to Ephesus. His three epistles were written with a reference to some prevailing heresies of the times; and the scope of his Gospel, which was his last work, shows that the Apostle had in view the same deniers of the Divinity of the SAVIOUR. He survived till the reign of Trajan, and died at the age of nearly one hundred years.

St. John the Evangelist's day, is on the twenty-seventh of December.

JUBILATE DEO. ("O be joyful in God.) One of the Psalms appointed to be used after the second Lesson in the Morning Service. It is the same with the 100 Psalm in the Psalter.

"JURE DIVINO." By divine right:—an expression frequently occurring in controversial writings, especially in relation to the ministry of the Church.

It is evident, and generally confessed, that the right to minister in holy things is not in every man's power. If it were so, the very idea of the ministry, as a distinct class of men, empowered to act "in CHRIST's stead," would be broken up, and the Church would lose its character as a *society;* for that implies the existence of officers and of subordination. It is also confessed, that in the Christian Church men are not born to the ministry, as they were under the Jewish dispensation. Whence then comes that authority with which the ambassador of CHRIST is invested? Is it *human?* Can any body of *men* confer the power to rule and minister in a society, the full control of which is in the hands of the *Eternal* GOD? Most evidently not. *Human power,* or a commission derived from human resources, is as void and inadequate in qualifying for the functions of the ministry, as it would be in the attempt to create a world, or to found a new rank in the hierarchy of heaven. We are

driven then, at once, to the Divine institution as the foundation of all legitimate power in the Church.

The HEAD of the Church established a *ministry*, with the right and ability to execute all its appointed functions. It was not intellectual eminence, or high station, or influence, wealth, courage, or any other human attribute, which brought into being "the glorious company of the Apostles;" but it was the sovereign power alone of HIM "in whom dwelt all the fullness of the GODHEAD bodily." And was this power to be recalled on the demise of those who were every day doomed to stripes, imprisonments, perils, and death in a thousand shapes? No; for either the Church for the future must fail,—the Sacraments be obliterated,—the "watching for souls" be abolished,—or the continuation of the sacred ministry must be demanded, with all its original spiritual functions. To the Apostles, therefore, was given, (*jure divino,*) and to them alone, the ability to perpetuate or transmit the gift which the REDEEMER had bestowed. From them the prerogatives of the episcopacy (or apostolate) were communicated to younger men, including the transmissive or ordaining faculty. Under these, the Elders and Deacons were put in trust with a share of the original grant of ministerial power.—a power they were themselves incapable of delegating; and by an unbroken succession, in the line of Bishops, the Divine commission has reached these latter days of the Church.

If then, as we have shown, *Divine right* is the only foundation on which the ministry can stand, there is no alternative left to any one claiming office in the Church of GOD, but to vindicate the legality of his mission by *miracle*, or some other tangible Divine verification, which no man can dispute; or else, to bring forth such credentials as Timothy, Titus, and the ministers ordained by them had to show, viz.—the simple evidence of the fact that the Apostles, or their successors, had imparted to them the authority they claim to possess. This every Bishop, Priest, and Deacon in the Episcopal Church, is prepared to do.

JURISDICTION. The power and authority vested in a Bishop, by virtue of the apostolical commission, of governing and administering the laws of the Church

within the bounds of his Diocese. The same term is used to express the bounds within which a Bishop exercises his power, i. e. his Diocese. In the Saxon times, before the Norman Conquest, there was no distinction of jurisdictions: but all matters, as well spiritual as temporal, were determined in the county court called the Sheriff's Tourn, where the Bishop and Earl (or in his absence the Sheriff) sat together; or else in the hundred court, which was held in like manner before the Lord of the hundred and ecclesiastical Judge. *Examin. of the scheme of ch. pow.* 15. *Duck* 307. 1 *Warn.* 274. 2 *Still.* 14. *God.* 96. *Johns.* 256.

For the ecclesiastical officers took their limits of jurisdiction, from a like extent of the civil powers. Most of the old Saxon bishoprics were of equal bounds with the distinct kingdoms. The archdeaconries, when first settled into local districts, were commonly fitted to the respective counties. And rural deanries, before the Conquest, were correspondent to the political tithings. Their spiritual courts were held, with a like reference to the administration of civil justice. The synods of each province and diocese were held at the discretion of the Metropolitan and the Bishop, as great councils at the pleasure of the Prince. The visitations were first united to the civil inquisitions in each county; and afterwards, when the courts of the Earl and Bishop were separated, yet still the visitations were held like the Sheriff's Tourns twice a year, and like them too after Easter and Michaelmass, and still with nearer likeness the greater of them was at Easter. The rural chapters were also held like the inferior courts of the hundred, every three weeks; then, and like them too, they were changed into monthly, and at last into quarterly meetings. Nay, and a prime visitation was held commonly, like the prime folcmote or Sheriff's Tourn on the very calends of May. *Ken. Eccl. Syn.* 233, 4.

And accordingly Sir Henry Spelman observes, that the Bishop and the Earl sat together in one court, and heard jointly the causes of Church and Commonwealth; as they yet do in parliament. And as the Bishop had twice in the year two general synods, wherein all the clergy of his diocese of all sorts were bound to resort for

matters concerning the Church; so also there was twice in the year a general assembly of all the shire for matters concerning the Commonwealth, wherein without exception all kinds of estates were required to be present; dukes, earls, barons, and so downward of the laity; and especially the Bishop of that diocese among the clergy. For in those days the temporal lords did often sit in synods with the Bishops, and the Bishops in like manner in the courts of the temporalty, and were therein not only necessary, but the principal judges themselves. Thus by the laws of king Canutus, "the shyre-gemot (for so the Saxons called this assembly of the whole shire) shall be kept twice a year, and oftener if need require, wherein the Bishop and the alderman of the shire shall be present, the one to teach the laws of GOD, the other the laws of the land." And among the laws of King Henry I. it is ordained; "first, let the laws of true Christianity (which we call the ecclesiastical) be fully executed with due satisfaction; then let the pleas concerning the King be dealt with; and lastly, those between party and party: and whomsoever the Church synod shall find at variance, let them either make accord between them in love, or sequester them by their sentence of excommunication." Whereby it appeareth, that ecclesiastical causes were at that time under the cognizance of this court. But these, he says, he takes to be such ecclesiastical causes, as were grounded upon the ecclesiastical laws made by the Kings themselves for the government of the Church (for many such there were in almost every King's reign), and not for matters rising out of the Roman canons which haply were determinable only before the Bishop and his ministers. And the Bishop first gave a solemn charge to the people touching ecclesiastical matters, opening unto them the rights and reverence of the Church, and their duty therein towards GOD and the king, according to the word of GOD. Then the alderman in like manner related unto them the laws of the land, and their duty towards GOD, the king, and commonwealth, according to the rule and tenure thereof. *Reliquiæ Spelm.* 13, 53, 54.

The separation of the ecclesiastical from the temporal courts was made by William the Conqueror. For upon the conquest made by the Normans, the pope took the

opportunity to usurp upon the liberties of the crown of England. For the Conqueror came in with the pope's banner, and under it won the battle. Whereupon the pope sent two legates into England, with whom the conqueror called a synod, deposed Stigand Archbishop of Canterbury, because he had not purchased his pall from Rome, and displaced many Bishops and abbots to make room for his Normans. This admission of the pope's legates, first led the way to his usurped jurisdiction in England; yet no decrees passed or were put in execution, touching matters ecclesiastical, without the royal assent; nor would the king submit himself in point of fealty to the pope, as appears by his epistle to Gregory the seventh. Yet in his next successor's time, namely, in the time of King William Rufus, the pope by Anselme Archbishop of Canterbury, attempted to draw appeals to Rome, but did not prevail. Upon this occasion it was, that the king told Anselme, that none of his Bishops ought to be subject to the pope, but the pope himself ought to be subject to the emperor; and that the king of England had the same absolute liberty in his dominions, as the emperor had in the empire. Yet in the time of the next king, to wit, King Henry the First, the pope usurped the patronage and donation of bishoprics, and of all other benefices ecclesiastical. At which time, Anselme told the king, that the patronage and investiture of bishops was not his right, because pope Urban had lately made a decree, that no lay person should give any ecclesiastical benefice. And after this, at a synod held at London, in the year 1107, a decree was made, unto which the king assented (saith Matthew Paris,) that from thenceforth no person should be invested in a bishopric by the giving of a ring and pastoral staff, (as had been before); nor by any lay hand. Hereupon the pope granted, that the Archbishop of Canterbury for the time being should be for ever *legatus natus:* And Anselme for the honour of his see obtained, that the Archbishop of Canterbury should in all general councils sit at the pope's foot, as *alterius orbis papa,* or pope of this part of the world. Yet after Anselme's death, this same king gave the archbishopric of Canterbury to Rodolph, Bishop of London, and invested him with the ring and pastoral staff; and this, because the

succeeding popes had broken pope Urban's promise, touching the not sending of legates into England, unless the king should require it. And in the time of the next succeeding king, to wit, King Stephen, the pope gained appeals to the court of Rome; for in a synod at London, convened by Henry Bishop of Winchester, the pope's legate, it was decreed, that appeals should be made from provincial councils to the pope: before which time appeals to Rome were not in use. Thus did the pope usurp three main points of jurisdiction, upon three several kings after the Conquest (for of King William Rufus he could gain nothing,) viz: upon the Conqueror, the sending of the legates or commissioners to hear and determine ecclesiastical causes; upon Henry the First, the donation and investiture of bishoprics and other benefices; and upon King Stephen, the appeals to the court of Rome. And in the time of King Henry the Second, the pope claimed exemption for clerks from the secular power. And, finally, in the time of King John, he took the crown from off the King's head, and compelled him to accept his kingdom from the Pope's donation. Nevertheless all this was not obtained without violent struggle and opposition: and this caused the statutes of provisos to be made, in the reigns of King Edward III. and King Richard II. The limits of ecclesiastical jurisdiction were finally settled by the statute of 24 Henry VIII. c. 12.

JUSTIFICATION OF MAN. We are accounted righteous before GOD only for the merit of our LORD JESUS CHRIST, by faith, and not for our own works or deservings: wherefore, that we are justified by faith only is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification. —*Article* 11.

KEYS, POWER OF THE. The authority existing in the Christian priesthood, of administering the discipline of the Church, and communicating or withholding its privileges; so called from the declaration of CHRIST to Peter, (Matt. xvi. 19.) "And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven." The power here promised, was afterwards

conferred on Peter and the other Apostles, when the SAVIOUR breathed on them, and said, "Receive ye the HOLY GHOST. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." (John, xx. 22, 23.)

The power of the keys is only a ministerial power. By administering the sacraments, they who have that power, do that which conveys grace to certain souls. But whose souls are these? The souls of faithful and repentant men. They who are qualified still require the outward ordinance which conveys to them the pardon they receive: but to those who are not qualified by repentance and faith, no blessing can be conveyed:—the blessing of the minister will return to him void. The power of the keys must likewise refer to the authority of spiritual rulers to bind their people by some ordinances, and to loose them from others, when they have been abused, always excepting the two sacraments of the Gospel, Baptism and the Eucharist, which, instituted by our LORD himself, are always binding. When the Bishops of a Church bind their people by an ordinance, their act is ratified in heaven, and they who seek grace through that ordinance, receive it. Whereas, if they loose us from an ordinance, as from many ordinances we were loosed at the Reformation, THIS act again is ratified in heaven, and to observe that ordinance becomes superstition, not religion.

KNEELING. The posture which the Church prescribes in prayers, acts of confession, &c. This attitude is strikingly expressive of humility, and appropriate to the solemn offices in which it is used. It is vindicated by the example of our REDEEMER, and the practice of many eminent saints in both the Old and New Testament. Under this high authority, connected with the reasonableness of the thing itself, and the venerable antiquity of the custom, it is with evident propriety adopted by the Church, as the most becoming and reverential posture in which our supplications can be offered.

KNELL. A bell tolled at funerals.

KYRIE ELEISON. The Greek of "Lord have mercy" upon us. This earnest and pathetic appeal of the penitent heart has, from the apostolic age, been freely incorporated into the Liturgies of the Church. In our own,

it is of frequent occurrence—so frequent indeed, that exceptions have sometimes been taken to our forms, as tinctured with an overabundant sorrow and self-abasement, for those who are called to be the sons of GOD. The fault, however, is fortunately on the right side; and, as Bishop Sparrow remarks, on the Kyrie between the commandments, if there be any that think this might have been spared, as being fitter for poor, publicans than saints, let them turn to the parable of the publican and Pharisee going up to the temple to pray, (St. Luke, xviii.) and here they shall receive an answer.

KYRIE, "O Lord," [in Church Music] the vocative of the Greek word signifying Lord, with which word all the musical masses in the Church of Rome commence. Hence it has come to be used substantively for the whole piece, as one may say, *a beautiful Kyrie, a Kyrie well executed*, &c.

LAITY, LAYMAN: The people as distinguished from the Clergy. This distinction was derived from the Jewish Church, and adopted into the Christian by the Apostles themselves. Every one knows that the offices of the Priests and Levites among the Jews were distinct from those of the people. And so was it among Christians from the first foundation of the Church. Wherever any number of converts were made, as soon as they were capable of being formed into an original Church, a Bishop or a presbyter, with a deacon, was ordained to minister to them, as Epiphanius delivers from the ancient histories of the Church.

Every true Christian Church is a body of men associated for religious purposes, and composed of two distinct classes,—the clergy and the laity: the clergy especially and divinely set apart for sacred offices; the laity exercising the duties, and receiving the privileges of religion, in the midst of temporal occupations and secular affairs. But the clergy are thus set apart not for their own benefit only, but for the benefit of the Church in general, of their lay brethren among the rest; and the laity also are bound to employ their temporal opportunities not for themselves exclusively, but for the Church in general, and for their clerical brethren among the rest. They who minister at the altar, minister for those who partake of the

altar; and they who partake of the altar are bound to support those who minister at the altar; and this is one out of a thousand applications of the general principles of communion, and reciprocal rights and privileges on which it is founded.

Compacted by these reciprocal duties and privileges, but still more truly and effectually by ordinances and sacraments, and by a Divine and mystical agency which animates all with one spirit, and sanctifies all with one grace, clergy and laity together form but one body. The clergy alone no more constitute the Church either in a spiritual, in an ecclesiastical, or in a political sense, than do the laity alone; and the Church has no existence, no duties, no rights, no authority, except as it is composed of both clergy and laity. It is because they forget this that we continually hear persons speaking of the Church as if it were only an hierarchy. If regulations of any kind are proposed for the prosperity of the Church, they start at the sound as if it meant the aggrandizement of the clergy: if the Church is said to be in danger, they only think of the fall of mitres and the impoverishing of benefices. The real truth is, that the Church's privilege and authority belong to the whole body, whoever may be their immediate recipients and executors; and whoever maintains them, whether he be lay or clerical, maintains his own rights and his own patrimony.

And the part of the laity in the Church is no more purely political, than the part of the Clergy is purely spiritual. Nothing could be less just than to deny to the laity a spiritual *character*, although they are not appointed to spiritual *offices*. The Sacraments which the ministers distribute, and the laity partake with them, are spiritual; the one (that is Holy Baptism) originating, the other (that is the Blessed Eucharist) continuing, a spiritual character in the recipients. The minister offers up spiritual lauds and prayers for his flock. Even external discipline has a spiritual object, and would be both absurd and unjust, if exercised over those who are not members of the Church spiritual as well as visible. And finally and principally, the ever blessed Fountain and Stream of a true spiritual character, without whom no external sacrament or rite can be to any purpose, even the HOLY

GHOST, is purchased by CHRIST for HIS whole Church; and sent from HIM and from the FATHER, not exclusively upon any order of men, but upon all, from the highest order of the clergy to the least and lowest of the laity who maintain their spiritual character. As the precious unguent poured upon Aaron's head, flowed not only over his own beard, but even to the skirts of his clothing; so does that spiritual stream of a holy character, flow from the HEAD of the Church, not on those only whose *office* is *sacred*, but on those also whose *character* is *sanctified*: not only upon those whose part it is to govern, but on those also who must obey in spiritual things. And so it is that the mystical temple of CHRIST "groweth together in CHRIST, which is the HEAD: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body."

And this is, indeed, the right clew to the interpretation of those passages of Scripture in which all CHRIST'S people are designated as priests, and which have been perverted into an authority for the exercise of clerical functions by the laity. It is the spiritual *character*, not the spiritual *office*, of every Christian, of which St. Peter speaks, when he says: "Ye also, as living stones, are built up *a spiritual house, an holy priesthood*, to offer up spiritual sacrifices unto GOD by JESUS CHRIST." And again: "Ye are a chosen generation, *a royal priesthood, a holy nation*, a peculiar people." So also when St. John says: "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings *and priests* unto GOD the FATHER: to HIM be glory and dominion for ever and ever;" and when Moses declares of the Israelites, as they typified the Christian Church: "Ye shall be unto me *a kingdom of priests*, and an *holy nation*:" they convey an assurance to us not of the priestly office, but of the spiritual character and privileges of every member of the Church of CHRIST.

And it is as partaking in this spiritual character with them, that the laity share with the clergy in many other things. They have the same privilege of the Christian

altar, and for their children the same privilege of the Christian font: the promises of GOD to them are the same; and spiritual benefits, both present and future, clergy and laity share together: their duties are almost all of them in common, varying principally in the external manner in which they are to be performed: and even when there is the most apparent exclusion of the laity from the ceremonial, they are by no means excluded from the authority which sanctions the ceremonial. It would be most wicked and presumptuous for a layman to take on himself the ordination of another, or the consecration of the Eucharist; but it would be nothing short of heresy, though a new heresy, to deny that the Bishop and the priest perform these acts with that authority which is vested in the Church, as a society of faithful men, lay as well as clerical. It is in the name, not of the clergy, but of the Church, that the Bishop confirms and ordains; that the minister pronounces absolution and a blessing; that discipline is enforced, and penitents are restored: and in all these cases the minister is the representative and instrument, not of the clergy, nor of his individual bishop, but of the Church at large. But it is not only in the authority and privileges of the Church, but in its responsibility also, that the laity are included. If a Church fall into heresy, or error of doctrine or of practice, though the hierarchy may be the chief instigators and movers of such error, yet the laity, still maintaining their communion, are necessarily involved in their sin. And so, on the other hand, if the laity fall into spiritual error, the clergy also are responsible, and involved in the sin. It mattered not whether it were the heresy of the Nicolaitans, or the religious indifference of the body of a Church which had left its first love: the candlestick was removed not from the clergy only in the one case, nor from the laity only in the other, but all were swept away together. The laity among the Arians were not excused because they left the Catholic faith in company with their Bishops; nor were those of the clergy who, in later days, cast off episcopal authority because of the clamours of the people, thus justified. GOD only can precisely judge of the degree of sin in parties thus situated; but, as a point of sound theory in religion and theology,

the clergy are concerned in the errors of their flocks; the laity are involved in the heresies and schisms, and other ecclesiastical crimes of their Bishops and pastors.

This mutual responsibility of clergy and laity would result even from the principles of a civil polity, of the nature of which the Church, as a society, necessarily partakes: but they follow still more manifestly among the consequences of her spiritual union; and are plainly stated in the Sacred Scriptures, by the rules of which the Church is ever to be judged. Surely nothing can be clearer than the words of St. Paul, "Whether one member suffer, all the members suffer with it, or one member be honoured, all the members rejoice with it; now ye are the body of CHRIST, and members in particular."

Thus we see that, in matters purely spiritual, the laity are very seriously *responsible* for the proceedings of the Church as carried on, well or ill, by its appointed ministers. How greatly they are *interested* in the same matters, needs not to be proved at much length; since the validity of the Sacraments, the soundness of doctrine, the catholicity of fellowship certainly concern them quite as nearly as the clergy themselves. But so soon as we take into consideration those matters in which the Church partakes of the nature of a civil polity, we find the interest of the laity in its regulations so much increased, that sometimes they are even more nearly concerned than the clergy themselves. A single line of George Herbert will illustrate these principles: he says—

"The Scriptures bid us fast—the Church says now."

Here, in the scriptural part (the propriety and benefit of fasting,) laity and clergy are concerned equally; but so soon as the Church exerts its authority in the way of polity (to determine the time,) the laity, upon whose secular habits a religious exercise makes a greater incursion, are by far the most concerned. The same thing holds in every rule for the regulation of penance or communion, for the determining of the proper recipients of Baptism, the proper candidates for holy orders, and the like. And to go a step farther; there are parts of the

ecclesiastical polity which are spiritual only by accident, and indirectly, such as the means used in collecting funds for charitable or religious purposes, and for the carrying on of the government of the Church; and in these the immediate and direct interest of the laity is altogether paramount.

These, which are the true Church principles on the subject of the clergy and the laity, will be sufficient to answer the charge of priest-craft against those of the clergy, who enforce sound principles on this subject; and to make those of the laity who wish to act up to the high principles which they profess, feel that as churchmen they possess a sound character which must not be lightly compromised, and spiritual privileges which they may well think worth contending for, against the low principles of dissenters and quasi-dissenters.

LAMBETH ARTICLES. Certain articles so called because they were drawn up at Lambeth in the year 1595, by the then Archbishop of Canterbury and the Bishop of London. A controversy having been excited in the Church, and the orthodox members of it, having opposed the Calvinistic heresy, the Archbishop was petitioned by the Calvinists to interfere and silence their more orthodox brethren. Hence these articles were drawn up asserting the most offensive of the Calvinistic positions. The articles, however, were not accepted by the Church, and consequently were of no authority, although they were employed at the time to silence those by authority against whom argument could not prevail.

LAMMAS-DAY. A Festival of the Romish Church, otherwise called *St. Peter's chains,* or *St. Peter in the fetters,* in memory of the imprisonment of that Apostle. Two derivations have been given of the name *Lammas.* 1st. The literal sense, arising from a ludicrous notion of the vulgar, "that St. Peter was patron of the *Lambs,* from our SAVIOUR's words to him, 'Feed my lambs.'" 2. From a Saxon word meaning "*Loaf-mass,*" it having been the custom of the Saxons to offer on this day [August 1] an oblation of loaves made of new wheat, as the first-fruits of their new corn.

LAPSE. When a patron neglects to present a clergyman to a benefice in his gift, within six months after its

vacancy, the benefice lapses to the Bishop, and if he does not collate within six months, it lapses to the Archbishop, and if he neglects to collate within six months, it lapses to the Queen.

LAPSED. Those persons were so called who in time of persecution denied the faith of CHRIST; but again, on persecution ceasing, sought reconciliation and Church communion.

The discipline with which such persons were visited included a long absence from the holy Eucharist, which however was not denied them in case of dangerous illness. And the maternal solicitude of the Church for her sons was so great, that when dangerous sickness was prevalent, or when another persecution seemed to impend, it somewhat relaxed the rule. This is especially shown in the conduct and writings of St. Cyprian; in whose times the case of the lapsed was brought before the Church, by circumstances, more fully, and was also more clearly determined than it had been before. One of his most celebrated tracts refers especially to their case.

Different circumstances gave to different individuals of the lapsed the names of *Sacrificati*, *Thurificati*, and *Libellatci*. (See these words.) The *Traditores* were not held wholly free from the crime of the lapsed.

Those who absolutely and for ever fall away were classed with the Church as heathens, and had of course no ecclesiastical position, however low.

LATITUDINARIANS. Certain divines so called from the latitude of their principles, the term is chiefly applied to some divines of the 17th century, such as Hales, Chillingworth, Whichcat, Tillotson, Burnet. These men were attached to the English establishment, as such, but regarded episcopacy, and forms of public worship as among the things indifferent. They would not exclude from their communion those who differed from them in those particulars. Many of the Latitudinarian divines commenced as Calvinists and ended as Socinians.

LAUDS. The Service which followed next after the Nocturn was so designated before the Reformation. The Lauds now are merged into the Matins.

LAUDS. [*In Church Music.*] Hymns of praise.

LAUDISTI. In the year 1316 there was instituted at

Florence a society for the performance of religious lauds, and the members of that society were called Laudisti. This society still exists. Cresambini relates that at the grand jubilee of 1700, the laudisti of St. Benedict, in Florence, came to Rome, and chanted their lauds in procession in the streets. They are accustomed to use a barrel organ as an accompaniment in their processional singing.

LAURA: A name given to a collection of little cells at some distance from each other, in which the hermits of ancient times lived together in a wilderness. These hermits did not live in community, but each monk provided for himself in his distinct cell. The most celebrated Lauras mentioned in ecclesiastical history were in Palestine; as the Laura of St. Euthymus, St. Saba, the Laura of the Towers, &c.

LAYING ON OF HANDS. *See Imposition of Hands.*

LAY BAPTISM: Baptism administered by persons not in holy orders, i. e. by laymen. Under the designation of laymen the Church, of course, includes both those who are avowedly such, and those who style themselves clergy in dissenting denominations, because, their ordinations being invalid, their original rank as laymen remains unchanged.

It is a first principle in the Church of GOD, that no one has a right to execute any function of the ministry, till he has been lawfully invested with the ministerial office. It is also confessed that the administration of baptism is one of the functions of the ministry. It follows, therefore, that none have a right to administer baptism, but those holding ministerial authority. Here then, there can be no dispute;—laymen have no right to baptize. But what if they *should* baptize in spite of this virtual interdict? Is there any force or validity in an act done in open violation of a fixed principle of the Church? Here is the important question of the controversy—the very "pith of the matter;" and it resolves itself into this simple inquiry:—Suppose that a layman has no *right* to baptize, has he also no *ability?* The distinction between these it will be well to keep in view. A man may have *ability* to do an action, without the *right* to exercise that ability, and so vice versa. And again, a

citizen may be in full possession of intellectual and physical qualifications for a public office; but without either *right* or *ability* to perform the authoritative acts of such an office, till these are conferred upon him by the superior power. Whence then does a layman derive any *ability* to baptize? We do not here mean the ability to perform the physical act of reciting the form, and pouring the water, (for these are in every one's power,) but that of standing as GOD's agent in affecting "a death unto sin, and a new birth unto righteousness;"—in conferring remission of sins, and declaring that "*hereby*," in this very act of usurpation, "the children of wrath are made the children of grace." How can any one, not a lawful minister, possess ability to this extent? With all humility, we reply, that we know not, unless the Sacrament work *ex opere operato:* and thus the Romish Church is in so far inconsistent in allowing midwives and others to baptize. She does believe that the Sacrament works *ex opere operato;* but is it not a little singular that the extremes of ultra Protestantism and Romanism should here meet? If a layman should perform the external part of ordination, confirmation, absolution, consecration of the Eucharist, &c., we agree in the conclusion, that this is null and void, because he has no power over the internal and spiritual part of such offices. If Baptism, therefore, be any thing more than an external ceremony, the same conclusion would seem to follow, for any thing we can learn from Scripture to the contrary. We have no proof that CHRIST ever promised to sanction lay-baptism;—or that he conferred the power of baptizing on any but the clergy;—or that the Apostles ever imparted it to any other but clergy;—or that CHRIST ever pledged himself to bind or loose in heaven what laymen might bind or loose on earth. To say the least, then, there is very great uncertainty as to the spiritual effect of baptisms administered by those whom neither the HEAD of the Church, nor HIS Apostles, ever commissioned to baptize. This appears to us a manifest result of the principle from which we started; and unless that principle be preserved, we see not how the integrity of the Church can be maintained, or how the prerogatives and powers of the ministry can be asserted; or why,

except as a mere matter of expediency, there should be any ministry at all. For, if it be granted that though laymen have no *right* to perform priestly offices, yet, if they choose, they *can* perform them,—i. e. their usurped acts are ratified in heaven, equally with those of an empowered ministry;—this is to overturn the very foundations of Apostolic order,—to deprive the clergy of their Divine commission, or to effectually neutralize it; and finally to reduce their office, in the judgment of the world, to the low rank of a mere literary profession or ecclesiastical employment.

So much, then, for the legitimate consequences of the principle on which the doctrine of the ministry rests. But when we turn to the *practice* of the Church, we are struck with an apparent contrariety. In very early times, the baptisms of laymen, and of degraded or schismatical priests, were not in all cases repeated, though they were not wanting those who, like St. Cyprian, were resolved to maintain the strictest view of their invalidity. That such baptisms were suffered to pass, in the century next after the Apostles, it would be difficult to prove; and in the succeeding age, the probability is that they were only tolerated in cases of extreme necessity. Still, the fact is undeniable, that for more than a thousand years, lay baptisms have occurred in the Church, and in such cases re-baptization was not always thought necessary.

How, then, could the Church vindicate herself in a procedure which seemed subversive of one of her cardinal principles?—for, at first sight, the charge of inconsistency appears inevitable; and yet, as every tyro knows, the ancient Church was tenacious of her rights, and exact in her administration, almost to a proverb. To us, the key to the matter seems to have been this. While the Church acknowledged no authority in laymen to baptize, yet if they did go through the regular forms, the *external part* of the sacrament was actually performed. Hence, in all cases, diligent inquiry was made whether the element of water was applied, and whether this was done in the name of the Sacred TRINITY. On proof of this, the concession was made that *so far* baptism had been given. But while the Church allowed that laymen could perform the *external* part of baptism, she seems to have

denied altogether that they could communicate its *spiritual graces:* and, therefore, if we mistake not, a lay-baptism was never esteemed perfect, complete, and without defect; i. e., valid both in its external and internal parts. A person so baptized, on returning to the unity of the Church, or on application for admittance to its higher privileges, was received without the repetition of the external part of the initiatory Sacrament, but was endued with remission and the HOLY SPIRIT, by the laying on of the Bishop's hands in Confirmation, these spiritual gifts being those which were wanting in the applicant's lay-baptism. Now, if this was so, the Church stands clear of any charge of inconsistency; nay more, she exhibits her adherence to principle in the strongest light, by treating lay-baptism as a mere form of that Sacrament "without the power thereof." This, we think, was the ordinary practice of the Church. And though Confirmation is an ordinance distinct from Baptism, yet it always preserved a closer alliance with that Sacrament than with the holy Eucharist, being anciently given either in immediate connection with Baptism, or at a period very little subsequent to it.

So far as the irregular Baptisms of heretics and schismatics were concerned, it is incontestable that the compensating practice just referred to, was very generally adopted. And that confirmation was given, in such cases, not only for the conferring of its own proper graces, but also with the direct object of correcting the deficiencies of a previous baptism, is manifest from the language of early writers. Leo, in writing to Nicetius, Bishop of Aquileia, remarks, "that such as received baptism from heretics * * * were to be received only by invocation of the HOLY SPIRIT, and imposition of hands, and that because they had before only received the *form* of baptism, without the *sanctifying power* of it." St. Austin "supposes," says Bingham, "that they who are thus baptized receive the outward visible Sacrament, but not the invisible, internal, sanctifying grace of the SPIRIT." These graces "heretics and schismatics were not supposed qualified to give, nor they who desired Baptism at their hands, qualified to receive, till they returned with repentance and charity to the unity of the Church again; and

and then the Church, by imposition of hands, and invocation of the HOLY SPIRIT, might obtain for them those blessings and graces, which might have been had in baptism," &c. This was the general sense of the Church; for which reason they appointed that imposition of hands should be given to such as returned to the Church, in order to obtain the grace of the HOLY GHOST for them by prayer, which they wanted before, as having received baptism from those, who had no power to give the HOLY GHOST. Innocent says, that "their ministrations were defective in this, that they could not give the HOLY GHOST; and therefore, such as were baptized by them were imperfect, and were to be received with imposition of hands, that they might thereby obtain the grace of the HOLY GHOST." "This," adds Bingham, "was the true and only method of supplying the defects of heretical baptism, as is evident from all the passages which speak of the use of the sacred unction, which was joined with imposition of hands and prayer, to implore the grace of remission of sins, and the other gifts of the HOLY SPIRIT, which were wanting before." Confirmation was therefore regarded as supplying all that was deficient in the unauthorized baptisms of heretics and schismatics; and though less is said about the usurped baptisms of orthodox laymen, yet analogy would lead us to judge that a resort was had to the same expedient to relieve their imperfection. This much we know, that the ancient Church stood firmly on principle, and yet that laymen sometimes baptized, in direct defiance of that principle; and in such cases, the external part was frequently not repeated:—therefore by some process this imperfect baptism was legalized and consummated, and we read of no other such process than that just stated.

In the Church of England there is some diversity both of opinion and practice with respect to lay-baptism. By some persons they are regarded as valid, by others, as imperfect till ratified by confirmation, or by the use of the hypothetical form; by a third class, as totally invalid. From the time of Augustine, the first Archbishop of Canterbury, till that of Archbishop Bancroft in the reign of James the First, lay-baptisms were recognized in our Church, but they were baptisms by *authorized* persons,

persons who had received Episcopal license for the act. In the reign of Edward the Sixth it was ordered in the office of private baptism, that they "that be present, shall call upon GOD for HIS grace, and say the LORD's Prayer, if the time will suffer, and then *one of them* shall name the child, and dip him in water, or pour water upon him, saying, &c." But the Rubric now stands altered thus: "first let the minister of the parish (or in his absence *any other lawful minister* that can be procured,) with them that are present call upon GOD and say the LORD's Prayer, and so many of the Collects appointed to be said before in the form of public baptism, as the time and present exigence will suffer. And then the child being named by some one that is present, the minister shall throw water upon it saying," &c. This would seem to shew a desire, on the part of the Church, to prevent laymen from baptizing, though it attaches, of course, such great importance to this holy sacrament, that she permits any lawful minister, i. e. any minister of the Church to officiate on such an occasion, even though in another man's Parish. While our holy Bishops, who in time past were distinguished for their divinity rather than for secular science, decided generally against the validity of lay baptisms; some of our later Bishops have decided in favour of them; but it is generally to be remarked, that those who favour lay-baptisms, usually take a very low view of the Sacrament itself, and only think the question worth a thought, because if persons baptized by laymen are really unbaptized, they cannot be buried according to the Rites of a Church which such persons have most probably despised and reviled. It is a question of deep importance to *Scripture* Christians, who, with the Scripture, regard Baptism as the laver of regeneration.

But when Bishops disagree, it is not for us to decide; and therefore, having now given the reader an abstract of the state of the question, we leave him to judge as well as he can, where lies the preponderance of truth, and the place of greatest safety. That the lawfully ordained ministers of CHRIST have the power and right of administering true Baptism, is incontestable. Whether any others possess the like power, we shall know and acknow-

ledge, when they produce their commission to " go and teach all nations, baptizing them in the name of the FATHER, and of the SON, and of the HOLY GHOST."

LECTURES, (BAMPTON): A course of eight Sermons preached annually at the University of Oxford, set on foot by the Reverend John Bampton, Canon of Salisbury. According to the directions in his will, they are to be preached upon either of the following subjects:— To confirm and establish the Christian faith, and to confute all heretics and schismatics; upon the Divine authority of the Holy Scriptures; upon the authority of the writings of the primitive fathers, as to the faith and practice of the primitive Church; upon the Divinity of our LORD and SAVIOUR JESUS CHRIST; upon the Divinity of the HOLY GHOST; upon the Articles of the Christian Faith, as comprehended in the Apostles' and Nicene Creeds. For the support of this lecture, he bequeathed his lands and estates to the chancellor, masters, and scholars of the University of Oxford for ever, upon trust that the vice-chancellor, for the time being, take and receive all the rents and profits thereof; and, after all taxes, reparations, and necessary deductions made, to pay all the remainder to the endowment of these divinity lecture sermons. He also directs in his will, that no person shall be qualified to preach these lectures, unless he have taken the degree of master of arts, at least in one of the two Universities of Oxford or Cambridge, and that the same person shall never preach the same sermon twice. A number of excellent sermons preached at this lecture are now before the public.

LECTURES, (HULSEAN.) Lectures similar to the last, delivered at Cambridge, under the will of the Reverend John Hulse, late of Elworth, bearing date the 12th day of July, 1777. The number was originally twenty, now reduced to eight.

LECTURN, or LETTERN: The Reading Desk in the choir of ancient churches and chapels. The earliest examples remaining are of wood, many of them beautifully carved. At a later period, it was commonly of brass, often formed of the figure of an eagle with outspread wings.—*See Reading Desk*, also called *Eagle*.

LENT. The Holy Seasons appointed by the Church

will generally be found to date their rise from some circumstance in the life of our LORD, some event in Scripture history, or a desire to keep in remembrance the virtues and piety of the Saints who adorned the early Church. But the origin of the season of Lent, is not so obvious, though it is usually supposed that Lent is observed in commemoration of our SAVIOUR'S temptation and fasting of forty days in the wilderness. It is most probable that the Christian Lent originated from a regard to those words of the REDEEMER, "the days will come when the bridegroom shall be taken away from them, and then shall they fast in those days." We learn from the history of the Church, that the primitive Christians considered that in this passage CHRIST has alluded to the institution of a particular season of fasting and prayer in HIS future Church. Accordingly, they in the first instance, began this solemn period on the afternoon of the day on which they commemorated the *Crucifixion*, and continued it until the morning of that of the *Resurrection*. The whole interval would thus be only about forty hours. "But by degrees this institution suffered a considerable change, different however at different times and places. From the forty hours, or the two days originally observed, it was extended to other additional days, but with great variety in their number, according to the judgment of the various Churches. Some fasted three days in the week before Easter, some four, and others six. A little after, some extended the fast to three weeks, and others to six, and other Churches appointed certain portions of seven weeks in succession. The result of all this was the eventual fixing the time at forty days, commencing on the Wednesday in the seventh week before Easter, and excluding the intermediate Sundays." It is not, however, to be supposed that the Church remained *long* in uncertainty on this point, for it appears that the Lent of forty days can be traced to a period very near that of the Apostles. That its term of forty days was settled at a very early period, is evident from the writings of the Bishops of those times, who refer us, in vindication of it, to the example of Moses, Elias, and our LORD, all of whom fasted forty days. From all this, then, we arrive at the conclusion, that though fasting is

frequently alluded to in the Scriptures as a Christian duty, yet the *set times* for it are to be referred solely to the authority of the Church. It may here be remarked, that the name we apply to this season, is derived from the time of the year when it occurs. The term *Lent*, in the Saxon language signifies *Spring:* and as we use it, indicates merely the Spring fast, preparatory to the rising of CHRIST from the grave.

The Lenten fast does not embrace *all* the days included between Ash-Wednesday and Easter; for the *Sundays* are so many days above the number of forty. They are excluded, because the LORD's day is always held as a *festival*, and never as a *fast*. These six Sundays are, therefore, called Sundays *in* Lent, not Sundays *of* Lent. They are in the midst of it, but do not form part of it. On them we still continue, without interruption, to celebrate our SAVIOUR's resurrection.

The principal days of Lent are the first day,—Passion Week,—and particularly the Thursday and Friday in that week. The first day of Lent was formerly called the Head of the Fast, and also by the name which the Church retains,—Ash-Wednesday. In the Church of England there is a solemn service appointed for Ash-Wednesday, under the title of a "Commination, or denouncing of GOD's anger and judgments against sinners." This was designed to occupy, as far as could be, the place of the ancient penitential discipline, as is sufficiently declared in the beginning of the office in the English Prayer Book. The last week of Lent, called Passion Week, has always been considered as its most solemn season. It is called the Great Week, from the important transactions which were then commemorated; and Holy Week, from the increase of devotional exercises among believers. The Thursday in Passion Week is that on which we celebrate the institution of the LORD's Supper. The Epistle for the day has been selected by the Church with a view to this fact. On the following day we commemorate the sufferings and particularly the death of our SAVIOUR CHRIST. And, from the mighty and blessed effects of these, in the redemption of man, the day is appropriately called Good Friday. As this day has been kept holy by the Church from the earliest times,

so has it also been made a time of the strictest devotion and humiliation.

LESSONS, among ecclesiastical writers, are portions of the Holy Scriptures read in churches at the time of Divine service. In the ancient Church, reading the Scripture was one part of the service of the catechumens, at which all persons were allowed to be present in order to obtain instruction. The Church of England, in the choice of Lessons, proceeds as follows:—for all the first lessons on ordinary days, she directs to begin at the beginning of the year with Genesis, and so continue till the Books of the Old Testament are read over, only omitting Chronicles, which are for the most part the same with the Books of Samuel and Kings; and other particular chapters in other books, either because they contain the names of persons, places, or other matters less profitable to ordinary readers. The course of the first lessons for Sundays is regulated after a different manner: from Advent to Septuagesima Sunday, some particular chapters of Isaiah are appointed to be read, because that book contains the clearest prophecies concerning CHRIST. Upon Septuagesima Sunday Genesis is begun; because that book which treats of the fall of man, and the severe judgment of GOD inflicted on the world for sin, best suits with a time of repentance and mortification. After Genesis follow chapters out of the Books of the Old Testament, as they lie in order; only on festival Sundays, such as Easter, Whitsunday, &c., the particular history relating to that day is appointed to be read; and on the Saints' Days the Church appoints lessons out of the moral books, such as Proverbs, Ecclesiastes, &c., and also from the Apocrypha, as containing excellent instructions for the conduct of life. As to the second Lessons, the Church observes the same course both on Sundays and week-days; reading the Gospels and Acts of the Apostles in the morning, and the Epistles in the evening, in the order they stand in the New Testament; excepting on Saints' Days and Holy Days, when such lessons are appointed as either explain the mystery, relate the history, or apply the example to us.

LETTERS OF ORDERS. The Bishop's certificate of his having ordained a Clergyman, either priest or dea-

con. Churchwardens have the power to demand a sight of the letters of orders of any one offering to assist in the Church of which they are the guardians.

LIBELLATICI. A designation of one kind of the lapsed from Christianity in times of persecution. They are first mentioned in the Decian persecution, and the origin of the name seems to have been this. It is probable that the emperor had decreed that every one who was accused or suspected of being a Christian, should be permitted to purge himself before a magistrate, on which occasion a *libellus* or certificate was given him, that he had never been a Christian, or that he had abjured the name of CHRIST. Some Christians who were not so abandoned as to forsake the true faith utterly, were yet weak and dishonest enough to procure these libelli, or certificates, by fraudulent compromise with the magistrate, thus avoiding as he might hope the sin of apostacy, and at the same time avoiding the sufferings and penalties of convicted Christians. The Church however refused to sanction their deceit and cowardice, and they were classed among the lapsed, though not considered quite so culpable as the *Sacrificati*, and *Thurificati*.

LIGHTS ON THE ALTAR. Among the ornaments of the Church enjoined by our laws, and sanctioned by our usage, in the Church of England, are two lights upon the altar, to be a symbol to the people that CHRIST, in HIS twofold nature, is the very true Light of the world. The laws of the Church, to which we refer, are as follows: the Rubric immediately preceding "the order for morning and evening prayer daily throughout the year" stands thus:—

"*And here it is to be noted that such ornaments of the Church and of the Ministers thereof at all times of their ministration shall be retained and be in use, as were in this Church of England, by authority of Parliament, in the second year if the reign of Edward VI.*"

But the Rubrics are a part of the laws of the Church, framed by Convocation, and ratified by Parliament; so that if it appear that in the second year of King Edward VI. lights were so used, as in this Rubric is mentioned, no authority short of a Convocation for the Church, and for the State an Act of Parliament, can reverse the authority on which lights are still used upon the altar.

Now in the injunctions of King Edward VI., set forth in 1547, it is expressly ordered, "*that all Deans, Archdeacons, Parsons, Vicars, and other ecclesiastical persons shall*"—"*suffer from henceforth—no Torches nor Candles, Tapers, or Images of wax to be set before any image or picture,* BUT ONLY TWO LIGHTS UPON THE HIGH ALTAR, BEFORE THE SACRAMENT, WHICH FOR THE SIGNIFICATION THAT CHRIST IS THE VERY TRUE LIGHT OF THE WORLD THEY SHALL SUFFER TO REMAIN STILL."

Some persons who are ignorant of the history of these times, object that this injunction is not to the purpose, because we have no high altar: the truth is, that it is the high altar alone which is left in our churches, all the rest being removed by authority, on account of the idolatrous and corrupt practices which were connected with them, with regard to the custom of the Church, to the present day the candles are to be seen on the altar of almost all the Cathedrals; at York the use of them has just been restored. In Collegiate Churches also, they are usually found, under which class Ripon must have been included until a few years back; and so also in the Chapels Royal, and in the Chapels of the several Colleges in Oxford and Cambridge. The use of these ornaments in Oxford and Cambridge is a matter of special importance, for it serves to give a singular character to the objections which some, even of the clergy, make to the candles on the ground of novelty. Almost every clergyman must again and again have seen on the altar of his College Chapel these appropriate and symbolical ornaments; and yet some clergymen, when they wish to condemn them elsewhere, so far forget what they have seen as to call them a novelty!

In how many parochial churches, or chapels of ancient chapelries, or private chapels, in this kingdom, candles on the altar have been retained, since the times of the Puritans, we know not; in some they certainly have been; but surely the rule of the Church being express for their use, the custom of those whose ritual and furniture is most carefully maintained under the eye of persons best qualified to judge in such matters, and the guardians of the Churches' constitution is sufficient, *at the very least,* to serve as a witness to the rule, and to make it clear that it

is still *the* rule, *the acknowledged* rule of the Church of England.

But in fact the disuse of candles in other Churches, when it is traced to its real cause, tells almost as much in their favour as the continued use of them where they are retained. It was not our Reformers who removed them from the altar; we have already proved that they deliberately commanded their use; it was the Puritans, who took their origin in the days of Queen Elizabeth, from the refugees in Holland and Geneva during the persecutions of the bloody Queen Mary. There they learned a less scriptural ritual, which, working on the saturnine disposition of some, led eventually to the greatest extremes of fanaticism, impiety, and crime.—We are glad, while defending the use of candles on the altar, to be able to refer their disuse to the same set of men who *for folly* were scandalized by a surplice,—*for impiety* could speak evil of the LORD's Prayer,—and *for crime* could join heart and hand in treason, rebellion, robbery, and king-murder.

The history of this custom of burning lights with a symbolical meaning, will prove the absurdity of the charge against it of being Popish; and will also tend to illustrate its symbolical meaning. The early Christians, desirous of adorning their churches to the best of their little means, would naturally look into the Jewish temple for ornaments—not which they *must* use, this would be to Judaize, but for ornaments which they *might* use, with a moral assurance that it would be well pleasing to GOD. They would also most anxiously look for something which should be symbolical of a religious truth: and the tapers would at once occur to them as having all the requisite properties, being elegant in themselves; being apt symbols of CHRIST, the very Light of the world; and being used by the express command of GOD in the Jewish temple. This is the most probable origin of this part of the Church's furniture; and that it actually was used in the Apostles' times would appear from the figure under which the Seven Churches were distinguished in the vision related by St. John in the first chapter of Revelation, "The Seven Candlesticks which thou sawest are the Seven Churches:" and also by the terms from which the warn-

ing against one of these Churches is denounced: "I will come unto thee quickly," saith the LORD to the angel of the Church of Ephesus, "and will remove thy Candlestick out of his place, except thou repent." (Rev. ii. 5.) Now we are of course aware that these terms are figurative; but a figure is not the putting of one thing for another without any appropriateness or selection; as if we should speak of a church under the name of a bramble bush, or of a Bishop under the name of a fig: there must be some aptness in the trope; something whereby it shall suggest the thing intended; and what so likely a source of the aptness required in the present instance as that the candlestick, after the figure of the Jewish temple, was part of the furniture of the Christian altar? And this remark will gather strength from Ephesus being not a Jewish but a Heathen city. Had the LORD been addressing the Church in a Jewish city, HE might well have borrowed a figure from the Jewish ritual; but in addressing the Church in a Heathen city, HE would surely so far adapt the language of Revelation to the circumstances of the case, as to take the figure from the furniture of the Christian Church: for that is a supposition too monstrous and absurd to be tolerated for a moment. Allusion is here made to a heathen and idolatrous custom.

In times not long posterior to the date of the revealed Books of the New Testament, the Apostolical Canons, appointing what shall and what shall not be received as oblations at the Altar, expressly mention oil for the lamps, as a part of the allowed offering: and it is clear that none was accounted lawful which was not employed in the service of the Church; for fruits, and the like, which were offered for the support of the Clergy, were to be carried to the house of the Bishop or of the Priest, and not to the Altar. The same Canons decree, that if any person take oil to the temples of the Heathen, or to the synagogue of the Jews, or light candles at their feasts, they should be suspended; thus recognizing the oblation and the lighting of candles as religious, and guarding them from the possible contagion of idolatry or apostacy. To those primitive Christians it did not occur that it was possible that idolatry should be acted in the very Churches themselves.

Moreover, by the same Canons the wax and oil offered for lights were expressly placed under the protection of religious sanctions: "If any clergyman or layman take wax or oil out of the Holy Church, let him be suspended from Communion."

In the Dioclesian persecution,—that is, at the very beginning of the fourth century, we find the following inventory of things given up to the persecutors, by one Paul, Bishop of Cirta: two gold cups, six silver cups, six silver water vessels, a silver flagon, *seven silver lamps*, &c.

Other examples both in the primitive and later Churches, are too numerous to mention: let it suffice to observe that the passages just quoted are sufficient to mark the customs of the churches of the East generally, and of what would now be called the Greek Church. In those churches candles are still used, as also in Syria, and in every Church of primitive foundation in the Eastern hemisphere. The Lutheran or Protestant churches also retain this appropriate part of the furniture of the sanctuary. Thus all these Churches agree with the Anglo-Catholic Church in this matter.

The various numbers of lights used in different churches or in different ages have their various meanings; and so the meaning be innocent, the number is a thing wholly indifferent in itself; it may be 2, 200, or 2,000; it may be 7, 70, or 70,000, which perhaps is not more than the number sometimes lighted at St. Peter's, in Rome. The Western Church seems generally to have used seven lights, seven being a number whereby is signified completeness, and whereby the very Spirit of GOD HIMSELF is designated in Holy Writ. (Rev. iv. 5, &c.) This is also the number which St. John saw in his first vision. (Rev. i.) This number then is surely without exception in itself. In the Greek Church the number five, divided into three and two, seems to be employed, at least on some occasions, signifying the HOLY TRINITY, and the two natures in one Person of our Blessed LORD. This again is without all exception of heterodoxy. The number two, which is specially Anglican, refers doubtless to the two natures of CHRIST, in which he is especially the very true light of the world.

And by being strictly limited to two, (whereas, so far as we know, there is no absolute limitation to that, or to any other number, in any other Church), it is obvious to remark, that we of the Anglo-Catholic Church, can scarce fall into the error of lighting them as a part of the service of any other except GOD.

Thus have we stated the law and the custom of the Anglican Church in this matter; and against the dissenters, and those churchmen who reason like dissenters, we have shown that in this, as in all other matters, our Church is as free from Popery as it is from Puritanism.

LITANY. The term "Litany" is used by ancient writers in many different senses. At first, it seems to have been applied as a general appellation for all prayers and supplications, whether public or private. In the fourth century it was given more especially to those solemn offices which were performed with processions of the clergy and people. *Public* supplications and prayers to GOD, on occasions of especial urgency, were certainly prevalent in the Church during the fourth and fifth centuries. These supplications were called *litanies* in the Eastern Church, from whence the name passed to the West. Here they were known as *rogations* or supplications, until the name of *litany* became more prevalent than any other. The Church of England appears to have received the stated rogation or litany days of the Gallican Church at an early period, and from that time to the present, she has reckoned them among her days of fasting. Formerly in this Church, there were processions on all these days.

The Litany of the Church of England is not an exact transcript of any ancient form, though composed of materials of very ancient date. It differs essentially from the Romish Litanies, by containing no invocations to angels and departed saints. Our invocations are made to the three Persons of the sacred TRINITY, and to them alone, while the office of Mediator and Intercessor is throughout ascribed only to our LORD JESUS CHRIST.

In the original arrangement, the Litany formed a distinct service, not used at the time of the other services. But by later usage it has been united with the Morning Prayer, though still retaining its separate place in the Prayer Book. Formerly, there was a rubric, requiring

that, "after Morning Prayer, the people being called together by the ringing of a bell, and assembled in the Church, the English Litany shall be said after the accustomed manner;" and it was also required that "every householder dwelling within half-a-mile of the Church, should come, or send some one at the least of his household, fit to join with the minister in prayers." The ordinary arrangement was to hold Morning Prayer at eight o'clock, the Litany and the Communion at ten. This practice is still observed in some of the English Churches; and Bishop White, in his Memoirs of the American Church, remarks that when he was in England, being on a visit to the Archbishop of Canterbury, he observed that on Wednesdays, he with the other Bishops, retired to the chapel before dinner; and on accompanying them he found that their object was to use the Litany, in compliance with the original custom.

The Litany is usually considered as embracing four main divisions, viz: the INVOCATIONS, DEPRECATIONS, INTERCESSIONS, and SUPPLICATIONS.

LITURGY. This term was originally used to denote the service or form employed in the celebration of the Eucharist. In the Eastern Churches, that service was frequently called the "divine" or "mystical" liturgy; while in the West, though the term "liturgy" was used, yet the name of "missa" was more common. At the present day, the word is employed to designate the ordinary prescribed service of the Church, either with or without the communion office.—*See Article on Formularies*, where the general question of forms of prayer is treated. The history of Liturgies may thus be briefly stated.

When the Christians were no longer in fear of the violence and persecution of the Heathens, and in that age when the Church came to be settled, that is, from the time of Constantine to that of St. Austin, we find there was a Liturgy in the Eastern Church.

The first Cyril of Jerusalem mentions some parts of an ancient Liturgy used in that place, both in respect to the form of Baptism, and the celebration of the Eucharist.

St. Basil composed a Liturgy himself, which is to be seen in the *Bibliotheca Patrum*, and in his book *de*

SPIRITU SANCTO; and he tells us how the service of the Church was directed by rules and Rubrics.

In St. Chrysostom's time, *Omnes unam eandemq; precem concipiebant,* and this was not only a public prayer, but a public form; for in that collection of his works set forth by Sir Henry Savile, we find a Liturgy of his own making, which was translated out of the Syriac by Masius, and used generally throughout all the Greek Churches.

Now, if it should be granted that premeditated prayers are not required by GOD in our private addresses to HIM, yet it is plain from those instances already mentioned, such prayers were always held necessary in the public services of the Church; and this farther appears by the form prescribed by our SAVIOUR HIMSELF, who, when we pray, commanded us to say, "Our FATHER," &c. and St. Matthew tells us, that HE went away again, and prayed the third time, saying the *same words.*

The Apostolical Canons mention some set forms of prayer, both before and after the Communion; and St. Basil and St. Chrysostom before-mentioned, not only composed set form themselves, but they ascribe set Liturgies as having been composed by St. Mark and St. James; and the adversaries to such forms have no other plausible pretence to deny these authorities, but by alleging these Liturgies to be suppositious, which is an answer that may serve upon any occasion to evade an argument, which cannot otherwise be answered.

St. Ambrose and Prosper tell us, there were set forms of prayers used in the Church in their time; and they give the reason for it, *ne in diversum intellectum nostro evagemur arbitrio;* and St. Hilary hath this expression on the 66th Psalm, viz: Let those without the Church hear the voice of the people praying within. Now the word praying of the people must signify something more than the bare suffrage Amen; it must import their joint concurrence in the actual performance of the whole duty, which cannot be done but where the prayers are in a set form.

And these are the prayers which Isidore tells us were used in the ancient congregations of the Christians: and it is most certain that such were in use in that great

apostate Julian's time; for Nazianzen informs us, that he endeavoured to establish the Heathen ceremonies in imitation of the Christian services, by appointing not only certain times but set forms of prayer.

It is true, that many of the ancient Liturgies were destroyed by the persecuting Heathens, yet some fragments of them still remain in the writings of the Fathers, and are such which are used in our Church at this day, as the words before and after the consecration of the Sacrament are to be found in St. Ambrose: the question demanded of the godfathers in the Sacrament of of Baptism, viz: Whether they do in the name of the infant renounce the Devil and all his works, and the pomps and vanities of this wicked world, are to be found in the same St. Ambrose; and in Tertullian, the *Gloria Patri*, of which more hereafter, is in Sozomen, and the supplement to that doxology, viz: As it was in the beginning, &c. is to be found in Irenæus.

In the Sacrament of the LORD's Supper, the words pronounced by the priest, viz: Lift up your hearts, and the answer, We lift them up, it is meet and right for us so to do, are to be found in St. Austin and St. Chrysostom, and so are these words, viz: The LORD be with you, and with thy spirit; and lastly, Isidore mentions the usual conclusion of all our Collects, viz: Through JESUS CHRIST our LORD, &c.

In the Western Church St. Cyprian tells us there was a Liturgy, viz: in the Church of Africa, which is usually accounted amongst the Churches of the West; and we find some pieces of such Liturgies in the same St, Austin; and not only approved by him, who was himself Bishop of that See thirty-five years, but by all the fathers of that Church assembled in a synod, as it appears by the canons which they made, and which are mentioned both by Balsamon and Zonaras, viz: That prayers be performed by all, and not any to be said in public, but only such which have been composed by wise and understanding men, lest any thing should be vented against the faith, either through ignorance or want of meditation.

Tertullian mentions a Liturgy used in Rome, which was probably begun by St. Peter, for it bare his name; and Platina tells us, that several additions were made

to it in succeeding ages, as by James Bishop of Jerusalem, and by St. Basil in his time: and in some things this author is very particular, as that Celestine added the *Introitus*, Gregory added the *Kyrie Eleison*, Telesephorus the *Gloria in Excelsis;* Xistus the first added Holy, Holy, Holy LORD GOD of Hosts, which is called the *Trisagian;* Gelasius the Collects, St. Jerome the Epistles and Gospels.

The *Gloria Patri*, which has been mentioned before, was not only appointed by the Council of Nice to encounter the Arian heresy, but it was used long before that council, even by the Apostles themselves, who were commanded by their MASTER to baptize in the name of the FATHER, &c.

This is found in the writings of all those ancient Fathers who lived near the time of the Apostles, as in Clemens, who was their scholar, and in Dionysius of Alexandria; but the following words, which make up the whole form of the doxology, viz: As it was in the beginning, &c. were not brought into the Church, till the Arian heresy began to spread, and this was about the time of the Council of Nice.

It is true, this began first in the Eastern Church, and from thence it came to the West, where Pope Damasus was the first who appointed it to be used at the end of the Psalms, for those made up the greatest part of the public Liturgy of that Church. The Churches of France, Spain, and England had the like Liturges, though not exactly the same.

Although we have no certain account what rites or forms were used here amongst the Britons, yet Bede, in his ecclesiastical history, tells us, that as soon as the Gospel was planted here, there was a Liturgy formed out of the rituals of the most flourishing Churches then in the world. For Pope Gregory advised St. Austin not to follow the Roman office strictly, but to take what he should approve in any Church, and prescribe the same to the English, which he did; and this Liturgy of St. Austin continued for some ages, till Osmond Bishop of Sarum, finding that new prayers and offices abounded every where, reduced them all to one form, and from thence it was called *secundum usum Sarum.*

As to the Liturgy now used amongst us, it was reformed at the time of the Reformation; for the offices of the Church before that time consisting in Missals, Breviaries, Psalteries, Graduals, Pontificals, and every religious order having peculiar rites observed amongst themselves, it was thought proper that the worship of GOD should be brought under a set form; and moreover that nothing should be changed merely out of an affectation of novelty, or because it had been used in times of Popery, so as it had been practised in the primitive times, and such things only were retained.

LITERÆ FORMULÆ. Letters of a peculiar form and shape, delivered by Bishops in the primitive Church to the Clergy when they went from one diocese to another.

LOLLARDS. A religious sect, which arose in Germany about the beginning of the fourteenth century; so called, as many writers have imagined, from Walter Lollard, who began to dogmatize in 1315, and was burnt at Cologne; though others think that Lollard was no surname, but merely a term of reproach applied to all heretics who concealed the poison of error under the appearance of piety. In England, the followers of Wickliffe were called, by way of reproach, *Lollards*, from the supposition that there was some affinity between some of their tenets: though others are of opinion that the English Lollards came from Germany.

LORD'S DAY. The first day of the week is so designated in the Christian Church; and as Friday is appointed as the weekly fast, in commemoration of our LORD'S Crucifixion, so is Sunday the weekly feast, in commemoration of HIS resurrection. GOD has commanded us to dedicate *at least* a seventh portion of our time to him. We read in Genesis, ii. 2. that GOD blessed the seventh day and sanctified it. Here we are told that the seventh day, or as we shall presently shew, one day in seven, was not only blessed, but *sanctified* by GOD. Now, by sanctifying a thing or person, we understand their being separated or set apart for a religious purpose. When therefore the ALMIGHTY is said to sanctify a portion of time, it cannot be in reference to himself, to whom all days, times, and seasons are alike—equally pure, equally holy,—but in reference to man; and the sanctifying a day

must, consequently, imply a command to man to keep it holy. That one day in seven was from the beginning dedicated to the service of the ALMIGHTY, will receive confirmation by reference to the chapter which immediately follows that from which the quotation just made is taken. For there we are told that Cain and his brother Abel made a sacrifice,—not "in the process of time merely"—but as it is given in the margin of our Bibles, "at the end of the days." The latter reading we prefer, because, while the former conveys but an indistinct idea to the mind, the latter is confirmed by one of the oldest versions of Scripture, called the Septuagint. But if to this expression,—"at the end of days," we attach any meaning at all, it must surely signify at the end of the six days of labour, that is on the seventh day previously sanctified by the ALMIGHTY. When, in addition to this, we take into consideration the evil character of Cain, it seems less probable that he should have come voluntarily forward, with a grateful heart to worship his MAKER, than that he carelessly complied with a custom to which he had been habituated from his childhood, and that he came to *sacrifice*, as some come now to *Church*, from habit rather than piety.

We have also another corroborating evidence in favour of this interpretation of our text. Holy Job is generally supposed to have lived before the time of Moses; and in the Book of Job we find mention made of "the day on which the sons of GOD came to present themselves unto the LORD," *which we may fairly conclude alludes to the Sabbath.* It is remarkable, also, that we find some traces of this institution among the Heathens, for two of their oldest poets, Homer and Hesiod, speak of the seventh as being a sacred day. It is probable that in the same manner in which they obtained the notion of a Deity, namely, by tradition from father to son of a Revelation made to Adam and Noah, they arrived at a knowledge which gradually died away, of this sacredness of the seventh day.

But when we remember that this rule was given to Adam, and was, in consequence, binding, *not* upon a chosen few, but upon all his descendants, it does not appear likely that any one particular day was designated,

but merely that a general rule was laid down that one day in seven should be dedicated to direct offices of religious duties, for it would have been impossible for men scattered as they were soon to be, over all the face of the earth, to observe, all of them, the *same* day, since the beginning of every day, and of course of the seventh, must have been eighteen hours later in some parts of the world than in Eden or Palestine, or wherever we suppose the Sabbath to have been first established. A law for a single nation may be particular,—a law for all mankind must be general,—the principle must be laid down and enforced,—the particulars must depend upon circumstances. Besides,—although it is easy to demonstrate that the Israelites ought to have set apart for their religious duties one day in seven, previously to the ceremonial institution of the Sabbath on Mount Sinai, yet it is equally clear that they did not keep the same day, *before* the delivery of the Law, as they did afterwards. For although in the sixteenth chapter of Exodus, *previously* to the delivery of the Law, the Sabbath is spoken of, as an institution well known to the Israelites; yet as to the particular day on which it was kept there is no mention made. It was not till AFTERWARDS that *one certain particular* day was appointed, (namely, *that* on which they came out of Egypt,) for the two-fold purpose, that *as men* they might commemorate the creation, and *as Israelites* celebrate their deliverance. Now we may reasonably infer that they would not have set out from Egypt on the *Sabbath* day, and that, consequently, their Sabbath was not observed at the same time *before*, as it was *after* its re-institution, if I may so say, on Mount Sinai.

That we, then, together with evey human being, are bound to dedicate one day in seven, to religious duties, is evident, because the commandment was given, not to Moses, but to Adam, not to the Israelites, but to all descendants of Eve. But the observance of *that one particular* day sanctified to the Jews, not only to celebrate the universal Love of GOD in the creation of the world, but HIS special loving kindness to their individual nation, is not any longer obligatory upon us, because it formed part of the ceremonial law. It remains, therefore, now to

enquire, on what authority it is, that we observe the *first* day of the week, in preference to any other, or in other words, by whom the festival of the LORD'S day was instituted.

That we in the present age keep the first day of the week as a Holy Day dedicated to the service of our MAKER and REDEEMER is certain; the question is, whether this was an arbitrary innovation, introduced when our Church was corrupted by Popery, and retained at its Reformation, as a useful institution,—or whether it has higher claims to our respect. It is *not* a Popish innovation or novelty, because we find it mentioned by our great divines in those primitive and purer ages of our Church,—before Popery or any of its doctrines were invented or dreamt of. For, in examining such writers as lived in the age of the Apostles, or those immediately succeeding, we find them alluding to the fact,—(and their testimony is confirmed by contemporary and infidel historians)—that Christians were *always* accustomed to meet on the first day of the week for the performance of their religious exercises. If we examine them more minutely we find that, as the Jewish Sabbath was fixed to a certain day, on account of their deliverance from Pharaoh, so the Christians kept this festival in grateful acknowledgment of the mercies of the REDEEMER, who, as on this day, accomplished the victory over the grave by rising from the dead. If we attend to them yet further, we find those, who, too honest to deceive, lived too near the apostolic age to be deceived, asserting that this festival was instituted by the Apostles, and if by the Apostles, who acted under the immediate direction and influence of the HOLY GHOST, then of course, we may conclude that the institution was Divine.

Having thus far shewn what the Tradition is, let us now consult our Bibles, to ascertain whether it be confirmed or contradicted; for without this it will be of no avail. Now, that the Gospel does not *expressly* command the religious observance of the first day in the week, must be conceded. The Apostles and Jewish Christians do not appear to have neglected the Jewish Sabbath; as long as the Temple continued standing, the last day of the week they kept as a Fast, the first as a Festival. That the Apostles did keep the first day of the

week as a festival is quite clear. St. Paul, we are told, preached at Troas, on the first day of the week,—when all the disciples had, as they were in the habit of doing, come together to break bread, that is, to receive the Holy Eucharist, which ought always to form a part of the public service, he gave orders also to the Corinthians to make a collection for the Saints at Jerusalem, when, according to their custom, they assembled together on the first day of the week,—which day is expressly called by St. John the LORD's day. But if the testimony of *man* is great, the testimony of GOD is greater. Their observance of this festival was sanctioned by our LORD himself, by HIS repeated appearance among HIS Apostles on that day,—after HIS resurrection, it is sanctioned by the HOLY GHOST,—by the miraculous effusion of the SPIRIT upon the Apostles when they were together on the day of Pentecost, which must, that year, have fallen upon the first day of the week. Now—take these facts of Scripture, (and others may be found,) and compare them with the universal Tradition to which we have alluded,—and surely we must agree with one of the most celebrated Divines who have appeared in modern times, when speaking of the most important doctrine of our religion, that of the TRINITY; "if what appears *probably* to be taught in Scripture appears *certainly* to have been taught in the primitive and Catholic Church, such probability, so strengthened, carries with it, the force of demonstration."

We may perceive from this, that our practice of keeping holy the first day of the week is sanctioned by the Apostles. What is our authority, if we *except* the high authority of the Church, for not observing the last day of the week *also*, it were hard to say. But if the authority of the Church is to be received, we must remember that what she teaches is, that we are to dedicate *at least* a seventh portion of our time to God. But this we do not do, unless every moment of the Sunday is so devoted. And yet who can do this? Therefore the Church also requires of us a portion of Friday, and a portion of the Saints' Days.

LORD'S PRAYER. The Prayer which our Blessed LORD HIMSELF hath taught us. It is to be used as a model for all our devotions, our Blessed LORD saying,

(Matt. vi. 9.) "after this manner pray ye;" and it is to be used in express words whenever we pray, our LORD commanding us, (Luke, xi. 1.) "When ye pray, say, Our FATHER," &c. Therefore the Church of CHRIST hath used from the first, to begin and end her services with the LORD'S Prayer. This being the foundation upon which all other prayers should be built, therefore, saith Tertullian, we begin with it; that so the right foundation being laid, we may justly proceed to our ensuing requests. And it being the perfection of all prayer, therefore, saith St. Augustine, we conclude our prayers with it. Let no man therefore quarrel with the Church's frequent use of the LORD'S Prayer; for the Catholic Church ever did the same. Besides, as St. Cyprian observes, if we would hope to have our prayers accepted of the FATHER only for HIS SON'S sake, why should we not hope to have them most speedily accepted, when they are offered up in HIS SON'S own words?

LORD'S TABLE. One of the names given to the Altar in Christian Churches.—*See Altar.*

LORD'S SUPPER. An ancient name for the Sacrament of the Holy Eucharist. The name occurs in 1 Cor. xi. 20; but in that passage it is generally supposed by the most learned Divines, that reference is made to the Love-feast, kept in imitation of our LORD'S Last Supper, which was previous to the original Eucharist. This much, however, says Dr. Waterland, is certain, that in the apostolical times the Love-feast and the Eucharist, though distinct, went together, and were nearly allied to each other, and were both of them celebrated at one meeting.—*See Eucharist.*

LOVE FEASTS. Feasts held in the apostolic age before the celebration of the Eucharist, and discontinued on account of their abuse.

LOW CHURCHMEN. Persons conforming to the Church, because it is established by the law of the land, in the southern portion of our Island, but who take low views of her origin, of her ordinances, and of the Sacraments of the Gospel. As to doctrine, they generally insist on what they consider to be the first principles of the doctrine of CHRIST, instead of going on, as the HOLY SPIRIT directs us, unto perfection. (Heb. vi. 1.)

They are unable to see the deep spirituality of much that is spiritual. The term Latitudinians is now generally applied to them.

LUTHERANS. A Protestant Sect which interprets the Scriptures according to a tradition which can be traced up to Martin Luther, the German Reformer.

MANICHEES, or MANICHEANS *(Manichæi)*. A sect of ancient heretics, who asserted a good and evil principle of equal and independent power; so called from their author *Manes*, or *Manichæus*, a Persian by nation, and educated among the Magi, being himself one of that number before he embraced Christianity.

This heresy had its first rise about the year 277, and spread itself principally in Arabia, Egypt, and Africa. St. Epiphanius, who treats of it at large, observes that the true name of this heresiarch was Cubricus; and that he changed it for *Manes*, which in the Persian or Babylonish language signifies *vessel*. A rich widow, whose servant he had been, dying without issue, left him stores of wealth; after which he assumed the title of the *Apostle* or *Envoy of* JESUS CHRIST.

MARTINMAS. A Festival formerly kept on the 11th of November, in honour of St. Martin, Bishop of Tours, in France, who, after distinguishing himself by destroying the heathen altars and images remaining in his day, died in the year 400, having been Bishop about twenty-six years.

MARTYR, is one who lays down his life or suffers death for the sake of religion. The word is Greek, and properly signifies a "witness." It is applied, by way of eminence, to those who suffer in witness of the truth of the Gospel.

The Christian Church has abounded with Martyrs, and history is filled with surprising accounts of their singular constancy and fortitude under the most cruel torments human nature was capable of suffering. The primitive Christians were accused by their enemies of paying a sort of Divine worship to Martyrs. Of this we have an instance in the answer of the Church of Smyrna to the suggestion of the Jews, who, at the martyrdom of Polycarp, desired the Heathen judge not to suffer the Christians to carry off his body, lest they should leave their crucified MASTER, and worship him in HIS stead.

To which they answered, "We can neither forsake CHRIST, nor worship any other; for we worship HIM as the SON of GOD, but love the Martyrs as the disciples and followers of the LORD, for the great affection they have shown to their KING and MASTER." A like answer was given at the martyrdom of Fructuosus, in Spain; for when the judge asked Eulogius, his deacon, whether he would not worship Fructuosus, as thinking, that, though he refused to worship Heathen idols, he might yet be inclined to worship a Christian Martyr, Eulogius replied, "I do not worship Fructuosus, but HIM whom Fructuosus worships."

The first Martyr in the Christian Church was Saint Stephen. His memory is celebrated on the day which bears his name. In the Collect for that day, he is expressly named the "first Martyr St. Stephen," and we are here taught to pray GOD, that we may "learn to love and bless our persecutors, by following this blessed martyr's example." The Church loves to dwell on the memory of those who have yielded up even their lives in a faithful attachment to their REDEEMER, and who, from the midst of the fires, could rejoice in GOD and trust in HIS grace. In that beautiful hymn, the *Te Deum* their memory is celebrated in the words,—"The noble army of martyrs praise THEE." And well may they be counted "an *army*," whether we consider their numbers or their valour; and a "*noble* army," because, as true soldiers of CHRIST, these have fought against sin with their lives in their hands, and, in the apostolic phrase, "have resisted unto blood." The Church of England can boast of the only Royal Martyr. Our glorious Martyr, King Charles the First, having been dethroned by the Presbyterians, was murdered by the Independents.

MARTYRDOM. The death of a Martyr.

MARTYROLOGY, a catalogue or list of Martyrs, including the history of their lives and sufferings for the sake of religion.

MASORA: a term in the Jewish theology, signifying a work on the Bible, performed by several learned Rabbins, to secure it from any alterations which might otherwise happen.

MASS: in Latin Missa. This word at first imported

nothing more than the dismissal of a Church assembly. By degrees it came to be used for an *assembly* and for Church service; so easily do words shift their sense and adopt new ideas. From signifying Church service in general, it came at length to denote the *communion service* in particular, and so that most emphatically came to be called Mass. Since the Reformation, the word has been generally confined to express the form of celebrating the holy communion in the Romish Church.

MASTER OF ARTS. A title of dignity in the Universities.

MATINS. The ancient name for early morning prayers, which usually began about day-break.

"The hours of prayer in the ancient Church of England," says Palmer, "were seven in number, viz:—Matins, the first or prime, the third, sixth, and ninth hours, vespers, and compline. The office of matins, or morning prayer, according to the Church of England, is a judicious abridgment of her ancient services for Matins, Lauds, and Prime."

MATRIMONY: the nuptial state. The State in England has declared that marriage may be henceforth regarded merely as a civil contract, and so far as the effects of the law are concerned, they who contract marriage by a merely civil ceremony, will undergo no disabilities, their children will not be illegitimate, and they will themselves be regarded to all intents and purposes as man and wife. Yet although this be the case, the Church, (in this respect opposed to the state, or rather the state having placed itself in opposition to the Church,) at the very commencement of the marriage service, declares, that so many as are coupled together otherwise than GOD's Word doth allow, are not joined together by GOD, neither is their matrimony lawful, it is not *lawful*, that is to say, in the eyes of GOD,—for its legality in the eyes of the state cannot be questioned. The case is actually this,—the state says, if you choose to consider matrimony to be a *civil contract*, the law of the land will permit you to enter into the marriage state by a *civil ceremony;* but the Church has not as yet been silenced, and *she* affirms that though the state may permit this, the Word of GOD instructs us *otherwise*, and marriage is a *religious* contract;

therefore do not avail yourselves of the permission here given by the state,

That such is the doctrine of the Church *now*, must at once be *admitted*, and equally admitted it will be, that it was so at the Reformation of the Church of England, and before the Reformation. But the question is, was it one of those dogmas introduced in the middle ages? such as transubstantiation, praying to the saints, worshipping images, and certain other superstitions, which distinguish the Church of Rome from the Church of England. And we may answer at once in the negative, because we find allusion to the sacred nature of the marriage contract, in the writings of the very earliest Christian authors. For instance, St. Ignatius, the disciple of St. John, who was afterwards Bishop of Ephesus, and died a blessed martyr—St. Ignatius, writing to Polycarp, Bishop of Smyrna, says expressly,—It becomes those who marry, and those that are given in marriage, to take this yoke upon them with the consent or direction of the Bishop, that their marriage may be according to the will of GOD, and not their own lusts: meaning that the Bishop should take care that there be no impediment of kindred or alliance, or any other lawful cause to hinder the proceeding of the said matrimony; a primitive custom still retained by *us*, who before marriage either obtain the Bishops' license, or else banns being asked, the minister is to inform the Bishop if any impediment be alleged. Another early father exclaims, (Tertullian,) How shall I sufficiently set forth the happiness of the marriage, which the Church brings about by her procurement, which the Eucharist confirms, which angels report when done, and the FATHER ratifies?

In those days the members of the Church were in much the same situation as that in which we are ourselves *now* placed. The law of the land regarded marriage as a civil contract, and the Church did not annul or disallow the legality of such marriages, or solemnize them again, on the parties becoming converts,—it admitted the *validity* of the *act* when *done*, though it declared it to be done unlawfully according to GOD's law, and severely censured the members of the Church whenever they were married without the sacerdotal benediction. The practice

for Christians to be married in the Church appears at first to have been universal, except when a Christian was unequally yoked with an unbeliever; he was then obliged to have recourse to the civil authorities, because the Church, censuring the alliance, absolutely refused to solemnize the marriage.

When the Church, in the time of Constantine, became allied with the state, and religion began to cool, (the laws of the empire still remaining the same) some Christians began to fall off from the primitive practice, some for one reason and some for another, and to contract marriages according to the civil form. To correct which abuse Charles the Great enacted in the eighth century for the Western Empire, and Leo Sapiens in the tenth century for the Eastern Empire, that marriages should be celebrated in no other way except with the sacerdotal blessing and prayers, to be succeeded by the reception of the Eucharist or LORD'S Supper. And this continued to be the practice in our own country until the usurpation of Cromwell, when marriage was declared to be a merely civil contract. At the Restoration of Charles the Second marriage was again regarded as a religious ordinance, though the Church no longer *insisted* that the parties married should receive the Communion, but contented herself with remarking in the *Rubric* succeeding the ordinance, that it is expedient the new married couple should receive the holy Communion at the time of their marriage, or at the first opportunity after their marriage, declaring the duty, but not absolutely compelling its observance: and thus things continued till the present time. At the present time, of course, all Churchmen must adhere to their principle, that marriage is a religious contract, and that those marriages only are lawful, in the sight of GOD, which are contracted in his name and by his ordinance.

And for thus acting we have the highest authority which earth or heaven can afford, that of our Blessed LORD and SAVIOUR JESUS CHRIST himself. When he was in the flesh, marriage was regarded by Jews and Gentiles as a mere civil contract, and that of no very binding nature. He did not on *this* account declare the offspring of such marriages to be illegitimate;—and yet when appealed to, he assumed the fact, as one which the

Scriptures plainly declared, that marriage was of Divine institution. (Matt. xix. 3.) The Pharisees came unto HIM tempting HIM and saying unto HIM, is it lawful for a man to put away his wife for every cause? Now this was a very natural question for those to ask who considered marriage as a mere civil contract. Wherever such is the case, one of two things in process of time is found to follow—polygamy, or the allowance of frequent divorce. Men soon came to reason *thus*, If marriage,—and the logic is not to be gainsaid, be merely a bargain between two parties for mutual convenience, why should not the bargain be dissolved when the convenience no longer exists, and why, if a man wishes for more wives than one, should he be prevented from *having* them, provided the parties making the contract agree that the first wife shall have the pre-eminence, and her children be the heirs of the family property? It is all a matter of mere civil convenience and expediency. The Jews thus arguing *had* permitted polygamy, they *did* possess many wives, and now they entertained the question whether these wives might not be dismissed for almost any cause whatever. The subject being much under discussion they appealed to our LORD—and how did he meet them? By arguments against the *expediency* of polygamy or frequent divorce? No, but by assuming at once, that, according to Scripture, marriage is *not* a mere civil but a *religious* contract. Have ye not read, he says, thus referring to Scripture, that HE which made them at the beginning made them male and female, and said, for this cause shall a man leave father and mother and shall cleave to his wife, and they twain shall be one flesh. Wherefore they are no more twain, but one flesh. What, therefore, GOD hath joined together, let not man put asunder .The permission of divorce, is out of the consideration of man, because the ordinance is of GOD. If the contract were merely a *civil* contract, man might legislate with respect to it, but man may *not* legislate for it, because it is an ordinance of GOD, a religious and *not* a mere civil contract.

And all this is the more remarkable because our Lord, in his reply to the Herodians, carefully distinguishes between the things of Cæsar and the things of GOD, and

on several occasions disclaims all intention to interfere with those things which had reference merely to the civil authority; yet, observe, when the Pharisees appeal to him on a doubtful disputation, growing out of their allowance of divorce, he does *not*, as on another occasion, put the question aside by asking who made him a judge in such matters, but he instantly exercises his judicial authority without reservation, thereby, by that very fact, declaring that GOD, not Cæsar, or the state, is the supreme authority, to whose tribunal the decision with respect to matrimony belongs. He pronounces the vital principle of marriage to be the making of twain one flesh, and expressly declares that it is by GOD'S joining them together that this blending of their nature takes effect, and that the contract, once made, is on this account inviolable, nay, he declares it to be an exempt jurisdiction reserved by GOD exclusively to himself, and not to be modified, or in any respect invaded by human authority. *Man's* law indeed may compel male and female together, but as the Church declares, on the authority of our LORD, it is their being joined together by GOD, and as GOD'S law doth allow, that in his sight makes their matrimony lawful.

Indeed the Scriptures from first to last, envelop this union with a sacred and mysterious solemnity. In the first marriage, that of Adam and Eve, GOD himself was the minister who officiated, even GOD, who by that very act, instituted the ordinance, and stamped it as a Divine, and not a mere human contract. The whole proceeding, with respect to the marriage of Adam and Eve, is related under circumstances calculated to awaken the most solemn attention. As to the other creatures of HIS hand, they were produced by a fiat of the ALMIGHTY will, (male and female of every species,) a corporeal and instinctive adaptation to herd together, being the bounds of their perfection. But in the case of the human species, a course very far removed from this compendious process was observed: the man was first formed a splendidly gifted individual, who soon is made to feel his social wants, (by a survey of all GOD'S creatures *mated* except himself,) and to express by that plaintive reference to his own comparative destitution with which

the scene is closed, how desolate he was even in Paradise, being alone in the garden of delights, and how hopeless was the search for a help meet for him, throughout the whole compass of hitherto animated nature. Then it is that GOD puts HIS last finish to the visible universe by HIS own wonderful counsel for supplying the deficiency. HE takes from man's own substance the material from which is second self is to be formed, as the term employed by Moses technically imports, HE works upon it with the skill of a profound artificer; and having framed and modelled out of it, after man's own image, softened and refined, but still retaining its divine similitude, the grace of social life, HE HIMSELF brings her to him to be his bosom counsellor, and partner of his joys, (for cares and sorrows, he, as yet, had none,) knitting them together, and pouring on them the most precious benedictions. Thus, I repeat, was the first marriage solemnized by the great GOD HIMSELF, and even *so* do HIS Ambassadors NOW; *they*,—as an ancient writer observes,—they, as the representatives of GOD, come forth to the persons who are to be joined together, to confirm this their sacred covenant by the offering up of holy prayers.

By the same HOLY SPIRIT who directed this record of the first marriage to be preserved, all the Sacred Scriptures were indited, and however different different parts of Scripture may be, an uniformity of principle prevails throughout. And to the sacredness of the marriage contract, therefore, frequent allusions are made. Thus, Israel is said to have been *married* to the LORD; and idolatry, (that is, the following of the gods of the Heathens,) is represented as adultery, a breach of the covenant between GOD and Israel. GOD's reproofs to them for their infidelity are sharpened by the recollection of their marriage relation with HIM. The state of believers in this world is compared, by the apostle Paul, to the time that used to elapse between the betrothing and the actual marriage among the Jews—nay, St. Paul goes further, he alludes to this sacred contract as a type or representation of the mysterious Love of JESUS to HIS Church. For our LORD forsook HIS heavenly FATHER and did cleave unto our nature, becoming one flesh with

us, giving to the Church HIS SPIRIT for a dowry, and Heaven for a jointure, feeding her at HIS table, adorning her by HIS grace, and protecting her by HIS power; and from this love of CHRIST to HIS spouse, the Church, are many converts begotten unto GOD through the Gospel, and (born again of water and the HOLY GHOST,) they become heirs of glory. Thus honoured is the marriage contract, by being made an emblem of so Divine and mysterious a mercy. It was indeed to hallow the rite by this application, that St. Paul wrote, since in the passage I refer to he was arguing against certain seducers, who would have disfigured Christianity by imputing to it the forbidding of its disciples to marry. He shews, on the contrary, that marriage, so far from having any discredit cast upon it by the Gospel, is advanced in honour. He describes, indeed, the ministerial office to consist in espousing the Church to CHRIST; and St. John, in the Apocalypse, depicts the consummation of all things as the marriage of the LAMB and HIS WIFE, the beatific union between CHRIST and HIS redeemed ones, between GOD and the Church, when the Church has been cleansed and sanctified, and become a glorious Church, without spot or wrinkle, or any such thing.

MAUNDY THURSDAY. The Thursday before Easter, being the day on which our LORD instituted the Holy Sacrament of HIS body and blood. The name of Maundy, Maunday, or Mandate, (Dies Mandati,) is said to have allusion to the *mandate* or new commandment which, on this day, CHRIST gave to HIS disciples, that they should love one another, as HE had loved them. It has also been supposed by others that the name arose from the *maunds* or baskets of gifts, which, at this time, it was an ancient custom for Christians to present one to another, in token of that mutual affection which our LORD so tenderly urged, at this period of his sufferings, and as a remembrancer of that "inestimable gift" of CHRIST, to be our spiritual food in the Sacrament of HIS body and blood. Says a writer of the age of Wicliff, "CHRIST made his *maundy* and said, Take eat," &c.

MEANS OF GRACE. The Sacraments and other ordinances of the Church, through which grace is

conveyed to souls prepared by faith and penitence to receive it.

MEDIATOR: a person who intervenes between two parties at variance. Thus our Blessed LORD and SAVIOUR JESUS CHRIST, is the Mediator between GOD and man. (1 Tim. ii. 5,)

MEETING HOUSE, the place appropriated by Dissenters for hearing Sermons.

MENDICANTS: Begging Friars, who, in Popish countries, are supported by charitable contributions. This sort of Society began in the 13th century, and the members of it, by the tenor of their institution, were to remain entirely destitute of all fixed revenues; though in process of time their members became a heavy tax upon the people.

MESSIAH signifies the ANOINTED; it is the title given by way of eminence to our Blessed SAVIOUR, meaning in Hebrew the same as CHRIST in Greek, and it alludes to the authority he possesses to assume the characters of Prophet, Priest, and King, and so of the SAVIOUR of the world.

METHODISTS—*Protestant.* A Religious Sect rather more than a century old, which interprets Scripture according to a tradition to be traced up to the late Mr. John Wesley, from whom also much of the discipline of the sect is derived. The adoption of a form of "ordination" however is of still later date, and in many respects they have departed from the intentions of the founder; but a full detail would be out of place here.

METHODISTS—*Popish.* Polemical Doctors, who arose in France about the middle of the seventeenth century, in opposition to Huguenots or French Protestants.

METROPOLITAN: The Bishop who presides over the other Bishops of a Province. The writers of the Latin Church use promiscuously the words Archbishop and Metropolitan: making either name denote a Bishop, who by virtue of his See, presides over or governs several other Bishops. Thus in England the Archbishops of Canterbury and York are both Metropolitans. But the Greeks use the name only to denote him whose See is really a civil metropolis.

MILITANT, from *Militans*, fighting; a term applied to the Church on earth, as engaged in a warfare with the world, sin, and the Devil: in distinction from the Church *triumphant* in heaven.

MILLENARIANS, or CHILIANISTS, a name given to those who believe that the Saints will reign on earth with CHRIST a thousand years.

MILLENNIUM, "a thousand years;" generally employed to denote the thousand years, during which, according to some Divines, our Blessed SAVIOUR shall reign with the faithful upon earth after the first resurrection, before the final completion of beatitude.

Though there has been no age of the Church in which the Millennium was not admitted by individual Divines of the first eminence, it is yet evident, from the writings of Eusebius, Irenæus, Origin, and others, among the ancients, as well as from the histories of Dupin, Mosheim, and all the moderns, that it was never adopted by the whole Church.

MINISTER:—This is the Latin term to designate that officer who is styled Deacon in Greek. The term was applied generally to the Clergy about the time of the great Rebellion, since which time it has been used to denote the preacher of any religion. Joseph Mede protested against our calling presbyters ministers of the Church, or of such or such a parish: we should call them, he observes, Ministers of GOD, or Ministers of CHRIST, not ministers of men; because they are only GOD'S ministers, who sends them, but the peoples' magistrates to teach, instruct, and oversee them. Were it not absurd to call the shepherd the sheep's minister? If he be their minister, they surely are his masters. And it would be well if the clergy would always call themselves by their distinctive titles.

MIRACLE, in its original sense is a word of the same import with wonder; but, in its usual and more appropriate signification, it denotes "an effect contrary to the established constitution and course of things, or a sensible deviation from the known laws of nature."

MISCHNA, or MISNA: a part of the Jewish Talmud. The Mischna contains the text: and the Gemara, which

is the second part of the Talmud, contains the commentaries; so that the Gemara is, as it were, a glossary to the Mischna.

Missal. In the Romish Church, a book containing the services of the Mass, for the various days of the year. In the ancient Church, the several parts of Divine service were arranged in distinct books. Thus the Collects and the invariable portion of the Communion office, formed the book called the Sacramentary. The Lessons from the Old and New Testaments constituted the Lectionary, and the Gospels made another volume with the title of Evangelistarium. The Antiphonary consisted of anthems, &c., designed for chanting.

About the eleventh or twelfth century, it was found convenient generally to unite these three [latter] books, and the volume obtained the name of the Complete or Plenary Missal, or Book of Missæ. Of this description were almost all the liturgical books of the Western Churches, and the arrangement is still preserved in our own.

Missionary. A Clergyman, whether Bishop, Priest, or Deacon, deputed or sent out by the ecclesiastical authority, to preach the Gospel, and exercise his other functions, in places where the Church has hitherto been unknown, or in the infancy of its establishment.

Mission, a power or commission to preach the Gospel. Thus our Blessed Lord gave His disciples and their successors the Bishops, their mission, when He said, "Go ye into all the world, and preach the Gospel to every creature.

Mitre, the Episcopal Coronet. From Eusebius, (B. v. c. 24.) it seems that St. John wore a Mitre.

Modus Decimandi. This is when lands or a year's pension, or some money or other thing is given to a Parson in lieu of his tithes.

Monastery; a Convent or house built for the reception of the religious: whether it be abbey, priory, nunnery, or the like.

Monastery is only properly applied to the houses of monks, mendicant friars, and nuns: the rest are more properly called *Religious Houses*. We have had no monasteries in our Church since the Reformation, when

they were destroyed to enrich our Kings and their courtiers, but we have religious houses, such as our Colleges.

The original institution of a monastic life was to relinquish the things of this world, and wholly to live up to the rules and precepts of our SAVIOUR; but it was never intentended to distinguish men by particular orders, or by living under certain rules; for Paulus Thebeus, who fled into the wilderness from the persecutions of Decius and Valerian, and from thence was commonly called Paul the Hermit, was the first who lived after this manner, where he and his followers continued for the space of fifty years and upwards, till peace was restored to the Church by Constantine the Great, and a little before that time, St. Anthony likewise became an hermit in the wilderness in Egypt.

This solitary way of living spread itself into Syria, Pontus, and Asia Minor, and the hermits or monks of Egypt acknowledged St. Anthony to be their founder; and all others took the name of St. Basil, for there were no other about the beginning of the fourth century.

Not long afterwards St. Athanasius came to Rome, where he published the life of St. Anthony, and many of that place chose that way of living, which was soon propagated into other provinces.

They had not yet got into towns, neither were they ecclesiastics, but laymen, who spent their time in prayers and labour; it is true they were not excluded from ecclesiastical employments, for it was a course of life which became noviciates, when the Bishop should adjudge them worthy of any.

And now, having with great vigour opposed several heresies in the Eastern Church, they were called from their solitude, and received into the suburbs; and St. Chrysostom, who was a monk himself, and afterwards Bishop of Constantinople, was the first who brought them into cities, about the latter end of the fourth century, where they applied themselves to study, and got into holy orders, and into great reputation for confuting the heresy of Nestorius.

This made them grow vain and conceited, and though they were subject to the Bishop, yet they interfered in

all manner of business without his knowledge or consent; so that in a very few years they became insupportable to him, and for this reason there were several canons made in the Council of Calcedon to subject them to the primitive jurisdiction of their proper Bishop, and to prohibit them from meddling in any affairs without his permission.

But by the indulgence of the Bishops in that age, these canons were made useless; for though the monks were bound to come to their parish churches, yet sometimes they had leave from the Bishop to have a secular priest to administer the sacraments to them in their own monasteries, then they were permitted to have a priest of their own body, upon condition that he continued to be a monk, and officiated only in the monastery: and then several rules and orders were made amongst themselves, for the more regular performance of those ecclesiastical functions, which being done without the knowledge or direction of the Bishops, gave occasion to those disputes, which afterwards happened betweeen them and the monks, who now refused to obey the orders of their superiors, pretending them to be contrary to the rules of their monasteries.

And thus it stood in the Eastern Church for the space of 200 years and upwards; there were also some monks in the West, before St. Benedict, but not addicted to any particular order, for a monk, as such, was received in all monasteries, but there were so few, that about the beginning of the sixth century, St. Benedict, who then established his order, is commonly called the father of monkery.

But he did not intend to make any innovation in the monastic life; his business was to collect what was most perfect amongst others, and bring it to be observed by those of his order, who at the first institution were all laicks.

Eusebius of Versailles was the first who brought them into holy orders, and St. Martin, who came from Milan, was the first who brought the form of a monastic life into France, and he built a monastery for that purpose about two miles from Tours, of which place he was Bishop.

Sulpitius Severus, who wrote his life, informs us, that monks increased so fast, that there were almost 2000 of them at his funeral, and it is probable that out of such a

great number some of them might come hither, for there were no monks before the Saxons, but St. Martin's Monks; and those few monasteries which were here in the time of the Britons were dedicated to him, and so they were in Ireland, for St. Martin was uncle to St. Patrick, and gave him the habit of a monk.

In the city of Canterbury, there was an ancient Church dedicated to this St. Martin, it was built by the Romans, and rebuilt by St. Augustine, and by him dedicated to CHRIST, which is the Cathedral at this time; he likewise built a monastery there, which is now a Church, and called by his name, and he being of the order of St. Benedict, was the first who brought these monks there, and placed them in his own foundations in the year 615.

It is true, there have been some men who denied the Benedictine order to have been so long in England; and some learned persons have affirmed, that all the ancient English Monks were of the the order of St. Equitus, or of some other order, which occasioned the Benedictines to write to our antiquarians, Camden, Selden, Sir Robert Cotton, and to Sir Henry Spelman, to know the truth of this matter, and they all certified under their hands, that there was no such order as that of St. Equitus, and that amongst the English Saxons there were only two orders of monks, of which one followed the rites of the Egyptian Monks, and the other were Benedictines, who came hither with St. Austin.

These men, by a voluntary retirement from the world, and spending their time in religious exercises, such as prayer and fasting, &c. had increased their houses to a considerable number, insomuch that Trithemius tells us there were more than 15,000 monasteries of that order in less time than 1000 years after its first institution; and Volateran accounted in his time twenty-four Popes of this order, 200 Cardinals, 1,600 Archbishops, 4,000 Bishops, 15,700 famous Abbots, 156,000 canonized Saints.

And it is observable that there was no other order of monks for near 400 years, till the Cluniacks separated from them; and afterwards there were so many orders instituted, and with such different rules and forms of living, that they seem to be so many little states in the Church, and separated from her by several interests.

With us here the most remarkable monastery was that at Bangor, of which Pelagius was Abbot; there were above 2000 monks in that monastery: and when any of them in this or other religious houses was found capable of holy orders by his superiors, then he was ordained, not by the Abbot, but by the Bishop.

In this monastery, men were educated both in religion and learning, more like the education now in our colleges, than in the ancient Egyptian monasteries, where they laboured as well as prayed, and so did the Benedictines at the first institution of their order; for St. Bernard himself despised learning, and took no care about it, but that his monks might be distinguished by prayer, fasting, and hard labour.

And so early as the days of Ethelfrid, King of Northumberland, he saw 2000 monks praying in the field for the success of the Britons against him, who thereupon told his army that those men fought by prayers, but they with the sword; and therefore bid them fall on, which they did, and killed all those monks in a field near Chester.

We only mention this to shew that the monks in those times were not men of learning, but wholly devoted to prayers; it is true, by the constitutions of Charles the Great, which were made above 200 years before that time; schools were appointed for instructing young men both in monasteries and cathedrals, which gave the first encouragement to learning; and probably there might be some of those monks who applied themselves to studies, though very few; however, by this way of living, both religion and learning were thought to be advanced; and the monks of that age were not only divines, but historians; and being brought into holy orders, and living under certain rules, they were so far encouraged in that course of life, that by several exemptions they were almost freed from the jurisdiction of the Ordinary; for they were not subject to him out of duty but choice, as having liberty to choose what Bishop they would to ordain them; but when once they made their election, they were to continue subject to him during his life.

In a little time they came to be distinct, not only from the laity, but from the secular clergy; for it is true, they never meddled with the cure of souls, but they busied

themselves in parochial offices, such as preaching, baptizing, visiting the sick, &c. But this was by way of intrusion upon the rights of the secular clergy, and therefore, by the canons of the Church, they are prohibited in those matters.

And though they were not an ecclesiastical body of men, yet they received tithes, which were originally given for the maintenance of the parochial clergy, and the service of the Church; and it was a reproach to that age, that the payment thereof was so much neglected during the time the Normans ruled here, for then the poor secular clergy had only a third part of the tithes, the monks had the rest; and not only so, but several of the nobility having built monasteries appropriated all the tithes to them, which the monks got the Pope to confirm.

It was requisite upon such confirmations for the Bishop to take care that a competent maintenance should be settled upon the parochial clergy; but the monks were so much favoured by the Bishops in those days, that the clergy had but a very poor subsistence; and this occasioned Pope Alexander III. to reprove the Bishops, and to decree that the parochial priests should have a sufficient maintenance, which the monks would be sure to lessen as they saw occasion; and therefore another decretal was made, that their maintenance should not be diminished without the Bishop's consent, and that all customs and privileges by which the monks held the appropriated tithes should be void, where the secular clergy had not competent subsistence.

It is observable, that in most of these appropriators to monasteries, the right of presentation was in the monastic body; but the Bishop had power to refuse their clerk, unless they would consent he should have such a sufficient maintenance as he should think fit.

This made them so sullen, that they would not present upon an avoidance, which occasioned the making another decretal, viz: that if they neglected, the Bishop should have power to collate.

Before the monks became rich by these tithes and other endowments, they had a competent share of learning, and their monasteries were the only universities where the liberal arts were taught, and therefore the best men retired

thither; for the nobility, as well as private persons, chose rather to make themselves and their children monks, than to educate them in a military life.

But useful as monasteries had been at one time, they were at last abused and corrupted. To such an extent had they been corrupted in the reign of Henry the VIII, that he made their corruptions a ground, not of reform, but of spoliation. The property of the monasteries was seized in the reign of this monarch, and that of his successor, and given to their courtiers. Much of the property which was once employed in supporting learned men of humble birth, and might be still so employed, is now expended in purposes wholly alien to the intention of the original grantees.—*See Impropriator.*

MONK anciently denoted, "a person who retired from the world to give himself wholly to GOD, and to live in solitude and abstinence."

The original of monks seems to have been this: The persecutions which attended the first ages of the Gospel, forced some Christians to retire from the world, and live in deserts and places most private and unfrequented, in hopes of finding that peace and comfort among beasts, which were denied them among men; and this being the case of some very extraordinary persons, their example gave such reputation to retirement, that the practice was continued when the reason of its commencement ceased. After the empire became Christian, instances of this kind were numerous: and those whose security had obliged them to live separately and apart, became afterwards united into societies.

MONOPHYSITES. A general name given to all those sectaries in the Levant who only own one nature in our blessed SAVIOUR; and who maintain that the Divine and human nature of JESUS CHRIST were so united as to form only one nature, yet without any change, confusion, or mixture of the two natures.

MONOTHELITES. An ancient sect, which sprung out of the Eutychians; thus called, as only allowing of one will in our blessed LORD.

MONUMENT. The memorial placed on the body of a Christian, after his burial in consecrated ground. The earliest monuments in England which have come down

to us are, perhaps not older than the Norman Conquest; and the most ancient is the simplest form. A stone coffin is covered with a single stone slab; which is also the only recipient of whatever device may be designed to commemorate the tenant of the narrow dwelling over which it closes. So early as the middle of the ninth century, (840,) Kenneth, King of Scotland, made an ordinance, that such coffins should be adorned with the sign of the cross, in token of sanctity, on which no one was on any account to tread; and, perhaps, there were none but purely religious emblems employed for some generations after this time. The sign of the cross still continued for centuries the most usual ornament of tombs; but by and bye it became associated with others which were most of them intended to designate the profession of him whose dust they honoured. Hence we have the crosier and mitre, with perhaps a chalice and paten upon the tomb of an ecclesiastic, of an Abbot, or a Bishop; the knight has a sword, and his shield at first plain, but afterwards charged with his arms, on his tomb. Sometimes an approach to religious allegory is discovered on monuments even of these very early ages; such as, for instance, the cross or crosier, struck into the mouth of a serpent, or cockatrice, indicating the victory of the Cross and of the Church over the Devil. These and the like devices, occurring before any attempt at the human figure was made, are in low relief, or in indented outline.

By and bye the human figure was added, recumbent, and arrayed in the dress of the individual commemorated: and this figure soon rose from low relief to an effigy in full proportions. The knight and the ecclesiastic are now discovered so perfectly attired according to their order and degree that the antiquary gathers his knowledge of costume from these venerable remains. Some affecting lessons of mortality are now forcibly inculcated by circumstances introduced into the sculpture; for instance, the figure of the deceased appears nearly reduced to a skeleton, and laid in the shroud: a few instances occur in which the corpse thus represented is below a representation of the living person. Another interesting intimation of the character of the deceased appears in the crossed legs of those who had vowed a pilgrimage to the

Holy Land: and the lion is frequently found, as well as the serpent, at the feet of the recumbent figure, perhaps in allusion to the words of the Psalmist, "Thou shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample under feet."

All this time the tomb has been gradually increasing in height, and in general splendour; the sides are adorned with figures in several compartments, which run into niches or panels, according to the advance of architectural design; and at last they are surmounted with an arch, low at first and little decorated, but afterwards very elaborately wrought into a rich canopy. Religious allegories become more complex on the sides of the tomb; and we have instances of some which have since been borrowed by artists of name, and perhaps accounted new by many: for instance, it is not rare to see a representation of the soul of the dying conveyed to heaven by angels, while the corpse lies upon the litter, and this was a design chosen for the cenotaph of the Princess Charlotte. The relatives of the deceased are sometimes represented by many small statues in the niches: or armorial bearings are introduced, sparingly at first, and often, as on the tomb of Lionel Lord Wells, in Methley Church, supported on the breasts of angels. Angels also frequently support the head of the cumbent figure; and at the feet are sometimes one or more priests, with an open book in their hands. The space in the wall behind the tomb and beneath the canopy allows of historical devices, sometimes in fresco, sometimes in Mosaic. But what most demands attention is the recumbent figures themselves, generally with both hands raised in the attitude of prayer; or, if they be Bishops, with the right hand as if giving a blessing. The effigies of the man and his wife appear always on the same tomb, lying side by side, and in the same pious attitude; a frequently recurring sight, which inspired the lines of Piers Plowman:—

"Knyghts in ther conisance clad for he nones,
Alle it semed seyntes y sacred opon erthe,
And lovely ladies y wrought leyen by her sides."

And surely there is a beauty and propriety in that

character of monuments for Christian men in Christian churches, which could suggest the words:

"Alle it semed seyntes y sacred opon erthe."

Far greater than we recognize in the vain glorious boastings of success in secular pursuits, perhaps even in sinful undertakings, which cumber Church walls. It is a holier thought to remember what was sacred in the Christian man: who, imperfect as he may have been, was yet, as he was a Christian, in some sense a saint, and to embody it in some pious attitude upon his tomb; than to forget every thing that is Christian, and to celebrate only the secular or the vicious.

Gorgeous as some of these tombs are, they did not satisfy the splendour of that age, and the canopy swells into an actual chapel; sometimes in the body of the larger church, as that of William of Wykeham, in Winchester, and those of Cardigal Beaufort, and Bisbops Waynflete and Fox, in the same Cathedral. Sometimes the chapel is a building complete in itself, as that of the Beauchamps, at St. Mary's Church, Warwick, and that of Henry VIII. at Westminster.

MONTANISTS, a sect which sprung up about the year 171, in the reign of the Emperor Marcus Aurelius. They were so called from their leader Montanus, a Phrygian by birth; whence they are sometimes called *Phrygians* and *Cataphrygians*.

MORALITIES AND MYSTERIES. A kind of theatrical representations, which were made by the monks, friars, and other ecclesiastics of the middleages, the vehicle of instruction to the people. Their general character was the same, but the *miracles* may be distinguished as those which represented the miracles wrought by the holy confessors, and the sufferings by which the perseverance of the martyrs was manifested; of which kind the first specified by name is a scenic representation of the legend of St. Catherine: the *moralities* were certain allegorical representations of virtues or vices, always so contrived as to make virtue seem desirable, and vice ridiculous and deformed. The *mysteries* were representations often of great length; and requiring several days' performance, of the Scripture narrative, or of several parts of it, as for

instance, the Descent of CHRIST into Hell. Of these mysteries two complete series have lately been published, from ancient manuscripts, *the Townley Mysteries*, performed by the monks of Woodchurch, near Wakefield, and the different leading companies of that town; and *the Coventry Mysteries*, performed with like help of the trades in Coventry, by the Grey Friars of that ancient city. Both of these collections begin with the Creation, and carry on the story in different pageants or scenes, until the Judgment Day.

It will not be supposed that these plays are free from the deformities of every other kind of literature of the times to which they are referred; nor that the performance of them was without a great deal more of the coarseness of an unrefined age, than would be tolerated now: neither need it be concealed that the theology therein embodied was sometimes rather Popish than Catholic. Still an inspection of those which are published will tend to raise them in our estimation in all these respects. There is often a high tone of *morality* apparent in them; and there is no hesitation to make them the vehicle of most important *positive theology* The first few lines of the Townley Mysteries will illustrate this remark.

Deus. Ego sum Alpha et O, [Ω]
I am the first and last also,
One GOD in majeste;
Marvelose, of myght most,
FADER, and SONNE, and HOLY GOOST,
One GOD in Trintye.

I am without begynnynge,
My Godhede hath none endynge,
I am GOD in trow;
One GOD in persons thre,
Whych may never twynnyd be,
For I am GOD alone.

These lines will show how well the name *Mysteries* was appropriated to these plays. They will also give a favourable impression of their versification, though it ought to be added that the greater part of the mysteries are a far more complicated metre, and that they very successfully contend against the difficulties which it imposes on them.

On the whole it may be fairly said, that these *miracles, mysteries,* and *moralities* were wholesome for the times; and that though they afterwards degenerated into actual abuses; yet that they are not to be condemned without measure and without mercy.

Their history and character are interesting not only as giving a fair picture of the character of remote ages, but also because they seem to be the original from which arose stage plays and oratorios.

MORAVIANS. A sect generally said to have arisen under Nicholas Lewis, Count of Zinzendorf, a German nobleman of the last century, and thus called because the first converts to their system were some Moravian families. According to the society's own account, however, they derive their origin from the Greek Church in the ninth century, when by the instrumentality of Methodius and Cyrillus, two Greek monks, the kings of Bulgaria and Moravia being converted to the faith, were, together with their subjects, united in communion with the Greek Church. Methodius was their first Bishop, and for their use Cyrillus translated the Scriptures into the Sclavonian language.

It is sometimes supposed that because the Moravians have Bishops, they are less to be blamed than other dissenting sects. But, to say nothing of the doubt that exists with respect to the validity of their orders, an episcopal Church may be, as the Moravians and Romanists of this country are, in a state of schism. And the very fact that the difference between them and the Church is not great, if this be so, makes the sin of their schism, in not conforming, yet greater.

MORTIFICATION. Any severe penance observed on a religious account. The mortification of sin in believers is a duty enjoined in the sacred Scriptures, (Rom. viii. 13. Col. ii. 5.) It consists in breaking the league with sin; declaration of open hostility against it; and strong resistance to it. (Eph. vi. 10, &c. Gal. v. 24. Rom. viii. 13.)

MORTMAIN. This is where lands are given to some spiritual person or corporation and to their successors; and because the lands were never to revert to the donor, or his heirs, and by that means the services and other

profits due for the same were extinct, therefore it was called a gift *mortua manu.*

MORTUARIES are a sort of ecclesiastical Heriots, being a customary gift claimed by and due to the incumbent in very many parishes on the death of his parishioners.

MOTETT. (In Church Music) a short piece of music, highly elaborated, of which the subject is taken from the Psalms or hymns of the Church. A society has lately been formed in London for the revival of sacred music in general, and that of the great masters preceding the 17th century especially, under the name of the MOTETT SOCIETY. The members of the society are exclusively members of the Church of England.

MULLIONS. Upright bars of stone between the lights of a window.

MYSTERY. Something secret, hidden from human comprehension, or revealed only in part. The term is applied both to doctrines and facts. By the usage of the Church it also denotes that inscrutable union in the Sacrament of the inward and spiritual grace with the outward and visible sign. Hence in the early Church the Sacraments were denominated "Mysteries," and the term derived a still greater force, from the secrecy which was observed in the administration of those ordinances. More especially, however, was the Holy Communion thus designated, as we learn from the ancient Fathers, who speak repeatedly of the "sacred" and "tremendous mysteries," in allusion to this Sacrament. With this application, the term appears in our own Communion Office, where CHRIST is said to have "instituted and ordained holy mysteries, as pledges of HIS love, and for a continual remembrance of HIS death." We are also exhorted so to prepare ourselves, that we may be "meet partakers of those holy mysteries;" and after their reception, thanks are rendered to GOD, that HE has vouchsafed "to feed us who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of his SON our SAVIOUR JESUS CHRIST."

MYSTICAL. Having a hidden, allegorical, or secret meaning. In the baptismal offices we read, "sanctify this water to the mystical washing away of sin;" from which it would be absurd to infer that the mere physical

application of water can remove sin; and yet, on the other hand, the fact that the remission of sin is associated with Baptism, rests on scriptural authority. There is, therefore, a secret operation of GOD'S grace in cleansing the soul, linked to the sacramental application of water to the body; and the concurrence or co-existence of these the Church regards as a mystical "washing away of sin."

Again: in the Communion Office, the faithful recipients are said to be "very [true] members incorporate of the mystical body of CHRIST." Now *how* the Church can constitute "the Body of CHRIST," will appear to any one an inscrutable *mystery*, if he will but divest himself of the familiarity of the terms. As to the fact, it is indisputable: but the manner is beyond our full comprehension, partaking in some measure of the nature of allegory, and being strictly *mystical*. It is worth while to add, that, the Church does not recognize the notion of an invisible Church, as constituting this "mystical body," composed of those only who shall be finally saved; for she goes on to pray for the assistance of GOD'S grace, "that we *may continue* in that holy fellowship," &c., a petition somewhat irrelevant if such an hypothesis be adopted.

NAVE. The principal or central division between the aisles of a Gothic Church.

NESTORIANS, the followers of Nestorius, the Bishop of Constantinople, who lived in the fifth century. They believed that in CHRIST there were not only two natures but two persons; of which the one was *Divine*, even the ETERNAL WORD; and the other, which was *human*, was the man JESUS; that these two persons had only one *aspect;* that the union between the SON of GOD and the son of man was formed in the moment of the Virgin's conception, and was never to be dissolved; that it was not, however, an union of nature or of person, but only of will and affection; that CHRIST was therefore to be carefully distinguished from GOD, who dwelt in HIM as in HIS temple; and that Mary was to be called the mother of CHRIST, and not the mother of GOD.

This heresy was condemned by the fourth general council, that of Ephesus; in which all are anathematized who refuse to call the Virgin Mary the mother of GOD.

NICENE CREED; sometimes called the *Constantinopolitan Creed.* This Creed was chiefly composed by the orthodox Fathers of the first general council of Nice, A.D. 325, to define the Christian faith, in opposition to the heresy of Arius. As sanctioned by this assembly, it ended with "I believe in the HOLY GHOST;" the remainder was added by the second general council, held at Constantinople, A.D. 391, in which the heresy of Macedonius, with regard to the divinity of the HOLY SPIRIT, was condemned. In the fifth century, the Western Churches added to this creed the words *filioque,* in conformity with the doctrine, that the HOLY SPIRIT proceeds from the SON, as well as from the FATHER.

NOCTURNS. Services anciently held during the night. In the Breviary, the Psalter is divided into portions consisting of nine Psalms, each of which portions is called a nocturn. These were designed to be read at these nightly assemblies, with other services appointed in order for the various nights.

NONCONFORMISTS. A name sometimes given to those who refuse to conform to the Church in England.

NONJURORS. Those conscientious men who refused to renounce their oath of allegiance to King James the Second, and to transfer it to William, Prince of Orange and his wife. This body consisted of some of the most holy and consistent members of the Church of England at that time.

NOVATIANS. A sect of ancient heretics called also Puritans, which arose towards the close of the third century, and was named from Novatian, a priest of Rome. Their doctrine was, that the Church had no power to receive sinners into its communion, as having no way of remitting sins but by Baptism; which once received could not be repeated. The two leaders, Novatian and Novatus, were declared heretics, not for excluding penitents from communion, but for denying that the Church had power to remit sins.

NUN. A woman who devotes herself, in a cloister or nunnery, to a religious life.

There were women, in the ancient Christian Church, who made public profession of virginity before the monastic life was known in the world, as appears from the

writings of Cyprian and Tertullian. These, for distinction's sake are sometimes called *ecclesiastical virgins.* They differed from the monastic virgins chiefly in this, that they lived privately in their father's houses, whereas the others lived in communities; but their profession of virginity was not so strict as to make it criminal for them to marry afterwards, if they thought fit.

NOMINATION. This is the offering of a clerk to him who has the right of presentation, that he may present him to the ordinary.

The nominator must appoint his clerk within six months after the avoidance; for if he does not, and the patron presents his clerk before the Bishop hath taken any benefit of the lapse, he is bound to admit that clerk.

But where one has the nomination, and another the presentation, if the right of presentation should afterwards come to the Queen, it has been held, that he that has the nomination will be entitled to both, because the Queen, who is to present, is only an instrument to him who nominates, and it is not becoming the dignity of a Queen to be subservient to another; but the nominator should name one to the Lord Chancellor, who in the name of the Queen should present to the Ordinary.

And as the presentation, so the right of nomination may be forfeited to the Queen; it is true, if the patron, upon a corrupt agreement unknown to the nominator, presents his clerk, this shall not be prejudicial to the nominator within the statute of simony; but if the nominator corruptly agrees to nominate, his right of nomination shall be forfeited to the Queen.

NUNC DIMITTIS. The first words in Latin of the Song of Simeon, "LORD now lettest thou thy servant depart in peace," appointed as one of the hymns to be used after the second lesson at even-song. It was used in this place in the most ancient times. It is found in the apostolical constitutions. And even at the present day this hymn is repeated at evening prayer in the Patriarchate of Constantinople.

OATHS. As we confess that vain and rash swearing is forbidden Christian men by our LORD JESUS CHRIST, and James HIS Apostle, so we judge, that Christian Religion doth not prohibit, but that a man may swear

when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment and truth. *Article* 39*th*.

OBIT. An office performed at funerals, when the corpse was in the Church and before it was buried: it afterwards came to be the anniversary of the death of a benefactor. Thus, in many of our colleges the Obit or anniversary of the death of the founder is piously observed.

OBLATION. An offering to GOD. In the office for the Holy Communion we pray GOD to accept our alms and oblations. The word oblations was added to this prayer for the Church militant here on earth, at the same time that the rubric enjoined, that if there be a communion, "the priest is then," just before this prayer, "to place upon the table so much bread and wine as he shall think sufficient." Hence it is clearly evident that by that word we are to understand the elements of bread and wine, which the priest is to offer solemnly to GOD, as an acknowledgment of HIS sovereignty over HIS creatures, and that from henceforth they may be peculiarly HIS. For in all the Jewish sacrifices of which the people were partakers, the viands or materials of the feast were first made GOD's by a solemn oblation, and then afterwards eaten by the communicants, not as man's but as GOD's provision; who by thus entertaining them at HIS own table, declared HIMSELF reconciled and again in covenant with them. And therefore our Blessed SAVIOUR, when HE instituted the Sacrament of HIS Body and Blood, first gave thanks and blessed the elements, i. e. offered them up to GOD as the LORD of the creatures, as the most ancient Fathers expound that passage; who for that reason whenever they celebrated the Eucharist, always offered the bread and wine for the communion to GOD upon the altar, by this or some such short ejaculation, "LORD, we offer THINE own out of what THOU hast bountifully given us." After which they received them, as it were, from HIM again, in order to convert them into the sacred banquet of the Body and Blood of HIS dear SON. Consonant to this, in the first Common Prayer of King Edward VI. the priest was ordered in this place to set the bread and wine upon the altar. But at the second review,

to conciliate the ultra-protestants, this ancient usage appears to have been thrown out. It was however restored at the last review of the Prayer Book, in the reign of Charles II. when it was ordered that the bread and wine should be placed solemnly on the table by the Priest himself. Whence it appears that the placing of the elements upon the altar before the beginning of the morning service by the hands of a lay-clerk or sexton, as is sometimes the irreverent practice, is a profane breach of the aforesaid Rubric.

In a more extended sense of the word, we mean by oblations whatever religious Christians offer to GOD and the Church, whether in lands or goods. It is probable that the example of St. Paul might incite the primitive Christians to offer these gifts to the Church, for he appointed every one of his Corinthians and Galatians to yield something to GOD for the saints every LORD'S Day, but this being thought too often, therefore Tertullian tells us it was afterwards done every month, and then *ad libitum;* but it was always the custom for communicants to offer something at receiving the Sacrament, as well for holy uses, as for relief of the poor, which custom is, or ought to be observed at this day.

In the first ages of the Church those *deposita pietatis,* which are mentioned by Tertullian, were all voluntary oblations, and they were received in lieu of tithes; for the Christians at that time lived chiefly in cities, and gave out of their common stock, both to maintain the Church, and those who served at the altar.

But when their numbers increased, and they were spread abroad in the countries, then a more fixed maintenance was necessary for the clergy, but still oblations were made by the people, which if in the mother Church then the Bishop had half, and the other was divided amongst the clergy: but if offered in a parish Church, then the Bishop had a third part, and no more.

These oblations, which at first were voluntary, did afterwards by a continual payment become due by custom.

It is true, there are canons which require every one who approaches the altar to make some oblation to it, as a thing convenient to be done.

And it is probable that in obedience to the canons it

became customary for every man who made a Will before the Reformation to devise something to the high altar of the Church where he lived, and something likewise to the mother Church or Cathedral; and those who were to be buried in the Church usually gave something towards its reparations.

But at the great Festivals all people were obliged to offer something, not only as convenient, but as a duty; but the proportion was left to the discretion of the giver, and I think with great reason; for the bounty of the Christians in those ages was so great, that men would build churches on their own lands, on purpose that they might have an equal share of those oblations with the clergy.

And this might be the occasion that the Emperors Constantine and Valentinian, made laws to prohibit such excessive gifts, which in those days were kept in storehouses built for that very purpose.

But in succeeding ages there was little occasion for such laws, for the zeal of the people was so considerably abated, that instead of those repositories the clergy had little chests to contain those gifts, till at last they dwindled into so small a portion, that now, as a quaint writer observes, they can scarce be felt in the parson's pocket.

Octave. The Octave is the *eighth day* after any principal festival of the Church. In ancient times it was customary to observe these days with much devotion, including the whole period also, from the festival to the octave. It was thought that the subject and occasion of these high festivals, called for their being lengthened out in this manner; and the period of eight days was chosen, because the Jews celebrated their greater feasts, some for seven days, and the Feast of Tabernacles for eight days. Such Jewish institutions being only types and shadows, the Christians thought it fit not to have their commemorations of shorter duration.

In our Prayer Book we retain the observance of the octaves of Christmas, Easter, Ascension, and Whit-Sunday, by using, for seven days after each of these festivals, an appropriate "Preface," in the communion service, if that Sacrament is administered on any of those

days. The Preface for Whit-Sunday, is, however, only to be used for *six* days after, because the seventh (or octave of Whit-Sunday) would be Trinity Sunday, which has a Preface of its own.

OFFERTORY. The verses of Scripture near the beginning of the Communion Service, which are appointed to be read while the wardens or other fit persons are collecting the alms and offerings of the people. These verses are intended to remind the congregation of the duty of giving in charity to the poor, and of the love which GOD bears to those, who of their abundance, are willing liberally to contribute to the relief of "such as are in need."

OFFICIAL. The Official is the person to whom cognizance of causes is committed by such as have ecclesiastical jurisdiction. The official of an archdeacon stands in like relation to him as the chancellor does to the Bishop.

OPTION. An Archbishop has the choice or option of any one dignity or benefice, in the gift of every Bishop consecrated or confirmed by him, which he may confer on his chaplain or whom else he pleases. This is styled his option.

OPUS OPERATUM. An expression frequently occurring in discussions respecting the efficacy of the Sacraments, &c., importing a necessary spiritual effect flowing from the outward administration, (from *the thing done)* irrespective of the moral qualities of the recipient. This doctrine is alleged as one of the corruptions of the Church of Rome; and if carried out, would obviously equalize, in a great measure, the benefits received by the worthy and the unworthy who approach the altar, and would justify the administration of Baptism to the heathen, &c. not only on consent, but by the application of physical force.

In a certain sense, it is unquestionably true that all the appointed means of grace have an effect *ex opere operato*, inasmuch as the act itself, though inefficacious in its own nature, is an institution of GOD, and consecrated by HIM as an instrumentality not to be made void at the caprice of man. Thus, the preaching of the Gospel is inevitably a savour of life or of death. The administration of Baptism is invariably an admission into the Church, even in

the case of a Simon Magus. But that the use of an appointed ordinance goes beyond this, and results in all cases in a moral effect on the individual, and in the ensuring of higher portions of divine grace *ex necessitate*, is contrary to the views of the Church,—the doctrine of Scripture, and the preservation of man's free agency.

ORATORY. A name given by Christians to certain places of religious worship.

In ecclesiastical antiquity, the term houses of prayer, or *oratories*, is frequently given to churches in general, of which there are innumerable instances in ancient Christian writers. But in some canons the name *oratory* seems confined to private chapels or places of worship set up for the convenience of private families, yet still depending on the parochial churches, and differing from them in this, that they were only places of prayer, but not for celebrating the Communion; for if that were at any time allowed to private families, yet at least upon great and solemn festivals, they were to resort for communion to the parish churches.

OPHITÆ, or *Serpentinians*, a ridiculous sort of heretics, who had for their leader, a man called Euphrates.—They entertained almost the same fantastic opinions that were holden by the other Egyptian Gnostics concerning the *æons*, the *eternal matter*, the *creation of the world*, in opposition to the will of GOD, the *rulers of the seven planets* that presided over this world, *the tyranny of demiurge*, and also concerning CHRIST united to the man JESUS, in order to destroy the empire of this usurper. But besides these, they maintained the following particular tenet (whence they received the name of Ophites); "That the *Serpent*, by which our first parents were deceived, was either CHRIST HIMSELF, or *Sophia*, concealed under the form of that animal;" and in consequence of this opinion, they are said to have nourished a certain number of serpents, which they looked upon as sacred, and to which they offered a sort of worship, a subordinate kind of divine honours.

ORATORIO. (In Church Music,) a musical drama, of which the subject is always sacred, and intended to be performed in a Church. The origin of this kind of spiritual and musical drama, which has now run into

great excesses, is found in the plan of St. Philip Neri, to arrest the attention of those to whom he preached, by procuring the execution of pieces of sacred music of more than common interest before and after his sermon. This custom, which commenced in the congregation of the ORATORY, (whence the name Oratorio,) was imitated by all the societies of the same foundation, and soon became so popular that the best masters both in composition and in execution were found to take a part in it. The performance in the time of St. Philip Neri himself was scarcely more than a cantata, but it soon after assumed a more perfectly dramatic form, being distributed between several persons, and accompanied with action, and scenic representation, so as to present much the character of a musical mystery (*See Mystery.*) In this way many sacred subjects were performed, such as Job and his friends, the Good Samaritan, and the Prodigal Son.

In England the performance of Oratorios has entirely outstripped the first and innocent use of those pieces, in subordination to the service of the Church; and has even displaced in many instances the daily assembly of the faithful within the walls of our more noble Churches and Cathedrals. Many days' preparation being necessary before the sacred edifice can be prepared to receive the greater number of musicians, and the conflux of visitors: and during this time the ordinary choral service must of course be suspended. This forcibly suggests the consideration, whether any music is admissible in Churches, which is not subordinate to the solemn service to which they are consecrated.

Among the most celebrated Oratorios are *the Messiah* of Handel, and *the Creation* of Haydn.

ORDERS, HOLY. "It is evident unto all men diligently reading the Holy Scriptures and ancient authors, that from the Apostles' time, there have been these orders of ministers in CHRIST'S Church, Bishops, Priests and Deacons, which officers were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public prayer with imposition of hands, were approved and admitted thereunto by lawful autho-

rity. And therefore to the intent that these orders might be continued and reverently used and esteemed, in the united Church of England and Ireland; no man shall be accounted or taken to be a Bishop, Priest, or Deacon in the united Church of England or Ireland, or suffered to execute any of the said functions, except he be called, tried, examined and admitted thereunto, according to the form hereafter following, or hath *had formerly episcopal consecration or ordination.*"—PREFACE TO THE ENGLISH ORDINAL. As it is here said, in the ancient Church these three orders of ministry as established by CHRIST and his Apostles, universally prevailed. But besides the Bishops, Priests and Deacons, there were, in most of the Churches, other ecclesiastical persons of inferior rank, who were allowed to take part in the ministrations of religion. These constituted what are called the inferior orders, and in some of the ancient canons, they have the name of "Clergy."

There is this great difference between the three Holy Orders, and the other, that the former are every where mentioned as those degrees of men whose ministrations were known and distinguished, and without which no Church was looked upon as complete: but to show that the inferior orders were never thought to be necessary in the same degree, let it be considered, that different Churches, or the same Church in different ages, had more or fewer of the inferior orders. In some were only *Readers;* in others, *Sub-deacons, Exorcists,* and *Acolyths.* The apostolic canons mention only *Sub-deacons, Readers,* and *Singers.* The Laodicæan enumerate these, and also *Exorcists* and *Ostiaries.* But while there was no standing rule respecting these merely ecclesiastical orders, the three essential grades of the ministry were found in all parts of the Church. On this subject, the Rev. Mr. Poole, in his learned and interesting work on the life and times of St Cyprian, remarks, that while the inferior orders, Sub-deacons, Acolyths, and the rest, were never suspected to be of Divine appointment, or of *necessary* use in the Church, and were never entrusted with any charge approaching to a pastoral or sacramental character, we have in our Church, servants who under different names have nearly the same office, Church-

wardens, Parish Clerks, Vergers, Sextons, &c. One difference we confess, he adds, and would gladly see removed, but it is rather in the character of the times than in the spirit or constitution of the Church:—that whereas in St. Cyprian's time whatever was at all connected with the service of GOD was regarded with greater reverence; and so it was required that all persons engaged within the precincts of the Church, even the very servants should be separated to their occupation by a religious ceremony: now we have reduced religion within the confines of the smallest province in which she can maintain her state; and the apostolic principles, and the sentiment which led to consecrations having languished, the very thing itself seems out of date.

ORDINAL. The Ordinal is that book which contains the forms observed in the Church, for making, ordaining, and consecrating Bishops, priests, and deacons. In the liturgy established in the second year of King Edward the Sixth, there was also a form of consecrating and ordaining of Bishops, priests, and deacons; not much differing from the present form. Afterwards, by the 3 and 4 Edw. VI. c. 10. it was enacted, that all books heretofore used for the service of the Church, other than such as shall be set forth by the king's majesty, shall be clearly abolished. s. 1. And by the 5 and 6 Edw. VI. c. 1. it is thus enacted: The king, with the assent of the lords and commons in parliament, has annexed the Book of Common Prayer to this present statute; adding also a form and manner of making and consecrating of Archbishops, Bishops, priests, and deacons, to be of like force and authority as the Book of Common Prayer. And by Art. 36. "The book of consecration of Archbishops and Bishops, and ordering of priests and deacons, lately set forth in the time of Edward the Sixth, and confirmed at the same time by authority of parliament, doth contain all things necessary to such consecration and ordering: neither hath it any thing, that of itself is superstitious and ungodly. And therefore whosoever are consecrated or ordered according to the rites of that book, since the second year of the forenamed King Edward unto this time, or hereafter shall be consecrated or ordered according to the same rites; we declare all such to be rightly

ordered, and lawfully consecrated and ordered." And by Can. 8. "Whosoever shall affirm or teach, that the form and manner of making and consecrating Bishops, Priests, and Deacons, containeth any thing that is repugnant to the Word of GOD; or that they who are made Bishops, Priests, and Deacons in that form, are not lawfully made, nor ought to be accounted either by themselves or others to be truly either Bishops, Priests, or Deacons, until they have some other calling to those Divine offices; let him be excommunicated ipso facto, not to be restored, until he repent and publicly revoke such his wicked errors."

The form in which orders are conferred in our Church is this: "the Bishop with the priests present shall lay their hands severally upon the head of every one that receiveth the order of priesthood; the receivers humbly kneeling, and the Bishop saying, receive the HOLY GHOST for the office and work of a priest, in the Church of GOD, *now committed unto thee* by the imposition of our hands. Whose sins thou dost forgive they are forgiven, and whose sins thou dost retain they are retained. And be thou a faithful dispenser of the Word of GOD, and of HIS Holy Sacraments; in the name of the FATHER, and of the SON, and of the HOLY GHOST." In the office for the ordering of deacons, the Bishop lays on his hands but does not use the words "receive the HOLY GHOST," &c. or grant authority to forgive or retain sins. In the office for the consecration of Bishops the form is thus: "Then the Archbishop and Bishops present shall lay their hands upon the head of the elected Bishop, kneeling before them on his knees, the Archbishop saying, receive the HOLY GHOST for the office and work of a Bishop, in the Church of GOD now committed unto thee, by the laying on of our hands; in the name of the FATHER, and of the SON, and of the HOLY GHOST. Amen. And remember that thou stir up *the grace of* GOD *which is given thee* BY *the imposition of our hands;* for GOD hath not given us the spirit of fear, but of power, and love, and soberness." Several protestant dissenting communities have taken it upon themselves to lay on hands when a person is elected to the dissenting ministry, but none that we are aware of have ever assumed the solemn

office of thus conferring the grace of GOD by the imposition of human hands, which would clearly be blasphemous, except there existed a commission from GOD to do so, which commission without the apostolical succession cannot be proved, unless by miracle. This form has given great offence to many conscientious ultra-protestants. Attempts are sometimes made to explain the words away, but such explanations have been seldom found satisfactory except to those whose interest it is to be satisfied. It is evident that they are to be understood simply, clearly, unequivocally to express that the grace of GOD is given by the imposition of the Bishop's hands, and that if we speak of this as superstitious or ungodly, we are, as may be seen from the 36th Article and the 8th Canon, under the anathema of our Church. On the other hand the comfort is indescribably great to those who believe that grace ministerial is thus conveyed, in attending the ministry of the Church, the efficacy of the ministrations of whose ministers depends not on the merit or the talent of the individual, but upon the grace of GOD, of which he is the authorized though unworthy dispenser.

ORDINANCES OF THE CHURCH, are institutions of Divine authority relating to the worship of GOD: such as 1. Baptism, Matt. xxviii. 19.—2. The LORD'S Supper, 1 Cor. xi. 24, &c.—3. Preaching and reading the word. Rom. x. 15. Eph. iv. 13. Mark, xvi. 15.—4. Hearing the Gospel, Mark, iv. 24. Romans, x. 17.—5. Public Prayer, 1 Cor. xiv. 15, 19. Matt. vi. 6. Psalm, v. 1, 7.—6. Singing of Psalms, Col. iii. 16. Ephesians, v. 19.—7. Fasting, James, iv. 9. Matt. ix. 15. Joel, ii. 12.—8. Solemn thanksgiving, Ps. l. 14. 1 Thess. v. 18.

ORDINARY: The person who has ecclesiastical jurisdiction, as of course and of common right; in opposition to persons who are extraordinarily appointed. In some acts of parliament we find the Bishop called Ordinary, and so he is taken at the common law, as having ordinary jurisdiction in causes ecclesiastical; albeit in a more general acceptation, the word ordinary signifies any judge authorised to take cognizance of causes in his own proper right, as he is a magistrate, and not by way of deputation or delegation.

ORDINATION. The Apostles appointed Bishops, priests, and deacons to be the standing guides and

governors of the Church; and because there should be a succession of them continued in all ages, for the peace and preservation of those Churches which they had planted, therefore it is necessary that there should be a power lodged some where, to set apart some distinct orders of men to those public offices, and this is called Ordination. Many dissenting Sects hold it necessary that there should be such a power, but they dispute where it is. Some affirm that a man ought not to take upon him the ministry without a lawful call, which is very true. They likewise agree that Ordination ought to be continued, and they define it to be a solemn setting apart of some person to a Church office; but they say it is only to be done by preaching Presbyters, and that those who are not set apart themselves for the work of the ministry, have no power to join in setting apart others for that purpose; and this form of Ordination was proposed to the parliament, in the year 1643, by an assembly of those persons, in order to be ratified. There are another sort of people who hold, that where there are no such preaching Presbyters, in such case other persons, sufficiently qualified and approved for their gifts and graces by other ministers, being chosen by the people, and set apart for the ministry, by prayer and fasting in the congregation, may exercise that office; so that some place the power of Ordination in simple Presbyters, and others in the people. There are others who maintain that Ordination is not to be justified by Scripture; and that the word itself signifies a lifting up of hands, and is used in Scripture for giving a vote, which in all popular assemblies is customary even at this day; from whence they infer, that the Christian Churches were at first democratical, that is, the whole congregation chose their pastor; and that by virtue of such choice he did not pretend to any peculiar jurisdiction distinct from others, but he was only approved by the congregation for his parts, and appointed to instruct the people, to visit the sick, and to perform all other offices of a minister; and at other times he followed his trade, and that the Christians in those days had no notion how a pastor could pretend to any succession to qualify him for the ministry, for that the pretence of dispensing Divine things, by a mere human constitution, was such an absurdity, that it could

not be reconciled to reason. This and many more such calumnies were cast on Ordination, and the Bishops themselves were called Ordination mongers; but it was by those who alleged that the purity of the Christian Religion, and the good and orderly government of the world had been much better provided for without any clergy. But we will shew from Scripture, from antiquity, and from the concurrent testimony of the Fathers, that Bishops had, and ought to have the power of Ordination. When our SAVIOUR established the Christian Church, he made HIS Apostles governors thereof, and vested them with a power to ordain others to the ministry, and accordingly they ordained the seven deacons, and consecrated St. James Bishop of Jerusalem, and he ordained Presbyters of that Church. That Timothy, as soon as he was made Bishop of Ephesus, by the great Apostle of the Gentiles, but not before, had this power of Ordination, this is allowed by St. Chrysostom himself, who magnified the power of Presbyters more than any of the Fathers; and he proves it thus, viz. because St. Paul gave a Timothy a caution not to admit any one rashly to an ecclesiastical office. It is true, he likewise bid him not to despise the gift which was given to him by prophecy, with laying on hands of the company of eldership; but he could not mean by those words an assembly of ordinary Presbyters, for as such they could not have conferred any extraordinary commission, especially upon Timothy, because he was at that very time a Bishop, and ordained by St. Paul himself. He had a jurisdiction over all the presbyters of Asia, for he had power given him by that Apostle to enquire into their conversation and abilities, and then to admit them into that holy office, if he found them qualified, and not otherwise. Titus had the same power throughout that populous Island of Crete, and these things are so plain, that they must deny the authority of the Scriptures, who deny the power of Ordination to be originally in Bishops, and therefore they have invented a senseless objection, viz: that though Timothy and Titus were superior to Presbyters, yet their power was but temporary, for they were chosen by the Apostles at that time upon a particular occasion, to preside in the assemblies of Presbyters, to moderate the affairs of those Churches, which power was to determine at the expiration

of their commission. But this cannot be proved by history, or any records; it is a mere invention, contrived to make a parity between those two distinct orders of men, and it can have no foundation in Scripture, from the promiscuous use of the words Bishop and Presbyter; for though it is true that the last is used to shew the humility of a Bishop, yet it is as true that the word Apostle is likewise used to shew his superiority. So that in the primitive times Bishops ordained as Bishops, and not as Presbyters, for in those days, as it has been already observed, Bishops and Presbyters were accounted distinct in order, whatever has of late years been advanced to the contrary. Therefore, the objection that a Bishop and Presbyter were neither distinct in order or office, that though the Apostles, and those who immediately succeeded them, exercised a large jurisdiction, yet it was granted to them by our SAVIOUR, as they were Apostles, and did in nowise concern their successors, to whom HE gave no such authority, nor any manner of superiority over their fellow Presbyters; these, and such like, are doctrines which neither agree with the Scripture nor with the Fathers, they are contrary to the plain and constant usage in the Church for 1600 years, during all which time all Christian Churches were governed by Bishops. By the 31st Canon of the Church of England it is ordained, "Forasmuch as the ancient Fathers of the Church, led by the example of the Apostles, appointed prayers and fasts to be used at the solemn ordaining of ministers; and to that purpose allotted certain times in which only sacred orders might be given and conferred: we following their holy and religious example, do constitute and decree, that no deacons or ministers be made and ordained, but only on Sundays immediately following *jejunia quatuor temporum*, commonly called Ember Weeks, appointed in ancient time for prayer and fasting, (purposely for this cause at the first institution) and so continued at this day in the Church of England."

ORGAN. An instrument of music, consisting of pipes filled with wind, and of stops touched by the hand. There is an epigram of Julian the apostate which describes an Organ exactly: an Organ is spoken of by Cassiodorus, A.D. 514, and by Ammianus Marcellinus, Lib. xiv. c. 6.

Bellarmine says that this instrument was first used in Churches, A.D. 660; Cardinal Cajetan says that it was not used in the primitive Church, and gives this as a reason why it is not used in the Pope's chapel. Hospinian, an ultra-protestant writer, contends against the use of the Organ, on the authority of St. Paul, 1 Cor. xiv. So strongly prejudiced were other writers of the ultra-protestant school against Organs, that Newte, in his preface to Dodwell on Music, after mentioning the report of Balœus, that Organs were introduced in the year 660, adds: "or rather that it may not want the mark of the beast of the Revelations, as the Magdeburg Centuriators say, 666." According to Hospinian, it was in the pontificate of Sextus IV, that pedals were introduced. Bingham quotes a passage from Thomas Aquinas, to shew that instrumental music was not considered canonical in his time, A.D. 1250, but when we consider the authorities referred to above, it seems that Thomas Aquinas could only have been alluding to a local custom; certainly Gervas, a Monk of Canterbury, A.D. 1210, mentions that Organs were introduced a hundred years before his time, and Dr. Burney mentions a missal of the tenth or eleventh century, among the Barbarini MSS. at Rome, where an Organ is alluded to. The first Organ seen in the West, was that sent to King Pepin, A.D. 757. We have shewn above that Organs were used before that time in the East. The question here is, when were they introduced into the Church? and we should venture to conjecture that they were introduced into the Church in the tenth century, and were gradually improved until they arrived at their present perfection. At the time of the Reformation, Organs were considered as among the vilest remnants of Popery, by all the more enthusiastic partizans of Protestantism. And by those who carried out the principles of ultra-protestantism to their legitimate extent at the great rebellion, Organs were so generally demolished that scarcely an instrument of the kind could be found in England at the Restoration; and foreigners were brought over to play on those which were then erected. It is satisfactory to see such prejudices wearing away. We now find those whose horror at fasting, or at self-denials, or at turning to the east in prayer,

or at preaching in a surplice as the Prayer Book directs, or at bowing to the altar, or at preferring prayer to preaching, &c., is unfeigned, and who see in these observances nothing but Popery, expending large sums of money to erect Organs, which are now heard to sound in the very meeting houses. We believe that the Kirk of Scotland is alone consistent in this respect, and true to the principles of their ultra-protestant forefathers, the members of that establishment do not even yet tolerate what at the Reformation was called "a squeaking abomination."

ORIGINAL SIN. "Original Sin standeth not in the following of *Adam*, (as the *Pelagians* do vainly talk;) but it is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth GOD'S wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in the Greek, *phronema sarkos*, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the Law of GOD. And although there is no condemnation for them that believe and are baptized," *reuatis*, i.e. born again is the word used in the Latin copy,) yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin."—*Article* 9.

ORNAMENTS OF THE CHURCH. The common feelings of our nature would suggest the decent adornment of the House of our GOD: "shall we," in the words of our Homily, "be so mindful of our common base houses, deputed to so low occupying, and be forgetful toward that House of GOD wherein be administered the words of our eternal salvation, wherein are entreated the sacraments and mysteries of our redemption. *The fountain of our Regeneration* is there presented unto us, the partaking of the Body and Blood of our SAVIOUR CHRIST is there offered unto us; and shall we not esteem the place where so heavenly things are handled?" The force of this kind

of argument has been so strongly felt that it has operated even upon dissenters, and we hear of the decoration of protestant meeting-houses, in the only circumstance in which they admit decoration, in the pulpit which is sometimes made of mahogany. In the Church of England, the question seems to be whether our Churches ought to be fitted up as lecture rooms, in which the preacher is to be the chief object of attraction, with all the comforts and luxuries of a drawing-room, to enable people comfortably and luxuriously to be amused by, or to criticise the sermon, the very prayers being preached from an opposite pulpit, so as to interest the audience without putting them to the trouble of praying; an arrangement which is thought to be politic as showing to dissenters the little difference there really is between the Church and the meeting, and so convincing them of the folly of not belonging to an *Establishment:* or whether our Churches ought to be adorned according to the primitive model, so far as altered circumstances will admit; while by the signs and symbols with which they are decorated, their appearance is rendered as unlike the common habitations of men as the duties discharged in Church are different from those of ordinary life: and as unlike a mere lecture room as is the difference between receiving instruction from man and grace from God: devotion not comfort being the end aimed at, instead of comfortable sittings, kneelings should be provided, and instead of the pulpit, attention should be directed to the places of the Sacraments, the font and the altar. The following are the chief enactments of the Church and the State with reference to the ornaments of the Church. By the rubric before the Common Prayer, as also by the 1 Eliz. c. 2. such ornaments of the Church, and of the ministers thereof, at all times of their ministration, shall be retained and be in use, as were in this Church of England, by authority of parliament, in the second year of the reign of King Edward the Sixth.

Reynolds. The archdeacons shall take care that the clothes of the altar be decent and in good order; that the Church have fit books both for singing and reading; and at least two sacerdotal vestments.—*Lindw.* 52.

By the statute of *Circumspecte agatis,* 13 *Ed.* I. *st.*

4. The king to his judges sendeth greeting. Use yourselves circumspectly in all matters concerning the prelates, where they do punish for that the Church is not conveniently decked: in which case, the spiritual judge shall have power to take knowledge, notwithstanding the king's prohibition.

[Not conveniently decked.] For the law allows the ecclesiastical court to have cognizance in this case, of providing decent ornaments for the celebration of Divine service. 2 *Inst.* 489.

Can. 85. The churchwardens or questmen shall take care that all things in the church be kept in such an orderly and decent sort, without dust, or any thing that may be either noisome or unseemly, as best becometh the House of GOD, and is prescribed in a homily to that effect.

Can. 82. Whereas we have no doubt, but that in all churches within the realm of England, convenient and decent tables are provided and placed for the celebration of the holy communion; we appoint that the same tables shall from time to time be kept and repaired in sufficient and seemly manner, and covered in time of Divine service with a carpet of silk or other decent stuff, thought meet by the Ordinary of the place (if any question be made of it,) and with a fair linen cloth at the time of the ministration, as becometh that table, and so stand, saving when the said holy communion is to be administered.

In ancient times, the Bishops preached standing upon the steps of the altar. Afterwards it was found more convenient to have pulpits erected for that purpose. *Ayl. Par.* 21.

And by Can. 83. The churchwardens or questmen, at the common charge of the parishioners, in every Church, shall provide a comely and decent pulpit, to be set in a convenient place within the same, by the discretion of the Ordinary of the place (if any question do arise); and to be there seemly kept for the preaching of GOD's Word.

Can. 82. And likewise a convenient seat shall be made at the charge of the parish, for the minister to read service in.

Can. 58. Every minister saying the public prayers, or ministering the sacraments or other rites of the Church, shall wear a decent and comely surplice with sleeves, to be provided at the charge of the parish. And if any question arise touching the matter, decency or comeliness thereof, the same shall be decided by the discretion of the Ordinary.

Can. 81. According to a former constitution, (viz. among the constitutions of 1570, (*Gibs.* 360,) too much neglected in many places, we appoint, that there shall be a font of stone in every church and chapel where Baptism is to be ministered: the same to be set in the ancient usual places. In which only font the minister shall baptize publicly.

In an act in the 27 Henry VIII. for punishment of sturdy vagabonds, it was enacted, that money collected for the poor should be kept in the common coffer or box standing in the church of every parish.

And by Can. 84. The churchwardens shall provide and have, within three months after the publishing of these constitutions, a strong chest, with a hole in the upper part thereof, to be provided at the charge of the parish, (if there be none such already provided,) having three keys; of which one shall remain in the custody of the parson, vicar, or curate, and the other two in the custody of the churchwardens for the time being; which chest they shall set and fasten in the most convenient place, to the intent the parishioners may put into it their alms for their poor neighbours. And the parson, vicar, or curate, shall diligently from time to time, and especially when men make their testaments, call upon, exhort, and move their neighbours, to confer and give as they may well spare to the said chest, declaring unto them, that whereas heretofore they have been diligent to bestow much substance otherwise than GOD commanded, upon superstitious uses, now they ought at this time to be much more ready to help the poor and needy, knowing that to relieve the poor is a sacrifice which pleaseth GOD: and that also, whatsoever is given for their comfort, is given to CHRIST HIMSELF, and is so accepted of HIM, that HE will mercifully reward the same. The which alms and devotion of the people, the keepers of the keys

shall yearly, quarterly, or oftener, (as need requireth) take out of the chest, and distribute the same in the presence of most of the parish, or of six of the chief of them, to be truly and faithfully delivered to their most poor and needy neighbours.

Whilst the sentences of the offertory are reading, the deacons, churchwardens, or other fit persons appointed for that purpose, shall receive the alms for the poor, and other devotions of the people, in a decent basin, to be provided by the parish for that purpose.—*Rubric,*

This offertory was anciently an oblation for the use o. the priest; but at the Reformation it was changed into alms for the poor.—*Ayl. Par.* 394.

Can. 20. The churchwardens, against the time of every communion, shall at the charge of the parish, with the advice and direction of the minister, provide a sufficient quantity of fine white bread, and of good and wholesome wine: which wine we require to be brought to the communion table, in a clean and sweet standing pot, or stoop of pewter, if not of purer metal.

Winchelsea. The parishioners shall find, at their own charge, the chalice or cup for the wine.—*Lind.* 252.

Which, says Lindwood, although expressed in the singular number, yet is not intended to exclude more than one, where more are necessary.—*Lind.* 252.

Winchelsea. The parishioners, at their own charge, shall find bells with ropes.—*Lind.* 252.

Winchelsea. The parishioners shall find, at their own charge, a bier for the dead.—*Lind.* 252.

If any parishes be yet unfurnished of the Bible of the largest volume; the churchwardens shall within convenient time provide the same at the charge of the parish.

By Can. 80. The churchwardens or questmen of every church and chapel shall, at the charge of the parish provide the Book of Common Prayer, lately explained in some few points, by his majesty's authority according to the laws and his highness's prerogative in that behalf: and that, with all convenient speed, but at the furthest within two months after the publishing of these our constitutions.

Lately explained] To wit, in the conference at Hampton Court.—*Gibs.* 226.

By the 1 Eliz. c. 2. The Book of Gommon Prayer shall be provided at the charge of the parishioners of every parish and cathedral church. s. 19.

By the 13 and 14 Car. 2. c. 4. A true printed copy of the (present) Book of Common Prayer shall, at the costs and charges of the parishioners of every parish church and chapelry, cathedral, church, college, and hall be provided before the feast of St. Bartholomew, 1662, on pain of £3. a month for so long time as they shall be unprovided thereof. s. 2.

Can. 80. If any parishes be yet unfurnished of the Book of Homilies allowed by authority; the churchwardens shall within convenient time provide the same at the charge of the parish.

By Can. 17. In every parish church and chapel, shall be provided one parchment book at the charge of the parish, wherein shall be written the day and year of every christening, wedding, and burial within the parish; and for the safe keeping thereof, the churchwardens at the charge of the parish shall provide one sure coffer, with three locks and keys, whereof one to remain with the minister, and the other two with the churchwardens severally.

Can. 99. The table of degrees of marriages prohibited, shall be in every Church publicly set up at the charge of the parish.

Can. 82. The Ten Commandments shall be set at the charge of the parish, upon the east end of every church and chapel, where the people may best see and read the same.

Can. 82. And other chosen sentences shall at the like charge be written upon the walls of the said churches and chapels, in places convenient.

Lord Coke says, concerning the building or erecting of tombs, sepulchres, or monuments for the deceased, in Church, Chancel, common Chapel, or Church-yard, in convenient manner; it is lawful: for it is the last work of charity that can be done for the deceased; who whilst he lived was a living temple of the Holy Ghost, with a reverend regard and Christian hope of a joyful resurrection. And the defacing of them is punishable by the common law, as it appears in the book of the 9th Edward

IV. 14, the Lady Wiche's case, wife of Sir Hugh Wiche; and so it was agreed by the whole court, M. 10 J. in the Common Pleas between Corven and Pym. And for the defacing thereof, those who build or erect the same shall have the action during their lives (as the Lady Wiche had in the case of the 9th Edward IV.); and after their decease, the heir of the deceased shall have the action. But the building or erecting the sepulchre, tomb, or other monument, ought not to be to the hindrance of the celebration of Divine service. 2 *Inst.* 202.

Of grave-stones, (he says,) winding sheets, coats of arms, pennons, or other ensigns of honour, hung up, laid or placed in memory of the dead, the property remains in the executors; and they may have actions against such as break, deface, or carry them away, or an appeal of felony. 3 *Inst.* 110.

But Sir Simon Degge says, he conceives that this must be intended, by license of the Bishop, or consent of the parson and churchwardens. *Degge*, p. 1. c 12.

And Dr. Watson says, this is to be understood of such monuments only, as are set up in the aisles belonging to particular persons; or if they be set up in any other part of the church, he supposes it is to be understood that they were placed there with the incumbent's consent. *Wats.* c. 39.

And Dr. Gibson observing thereupon says thus:— Monuments, coat armour, and other ensigns of honour, set up in memory of the deceased, may not be removed at the pleasure of the Ordinary or Incumbent. On the contrary, if either they or any other person shall take away or deface them, the person who set them up shall have an action against them during his life, and after his death the heir of the deceased shall have the same, who (as they say) is inheritable to arms, and the like, as to heir looms: and it avails not that they are annexed to the freehold, though that is in the parson. But this, as he conceives, is to be understood with one limitation: if they were first set up with consent of the Ordinary: for though (as my Lord Coke says) tombs, sepulchres, or monuments may be erected for the deceased, in Church or Chancel in convenient manner, the Ordinary must be allowed the proper judge of that conveniency; inasmuch as such

erecting, as he adds, ought not to be to the hindrance of the celebration of Divine service. And if they are erected without consent, and upon enquiry and inspection be found to the hindrance of Divine service, he thinks it will not be denied, that in such case the Ordinary has sufficient authority to decree a removal, without any danger of an action at law. *Gibs.* 453, 454.

If any superstitious pictures are in a window of a church or aisle, it is not lawful for any to break them without license of the Ordinary: and in Pricket's case, Wray, Chief Justice, bound the offender to good behaviour. *Cro. Jac.* 366.

Besides what has been observed in particular, there are many other articles for which no provision is made by any special law, and therefore must be referred to the general power of the churchwardens, with the consent of the major part of the parishioners as aforesaid, and under the direction of the Ordinary; such as the erecting galleries, adding new bells, (and of consequence, as it seems, salaries for the ringers,) organs, clock, chimes, King's arms, pulpit cloths, herse cloth, rushes, or mats, vestry furniture, and such like. The soil and freehold of the church and church-yard is in the parson; but the fee simple of the glebe is in an abeyance. 1 *Inst.* 341. And if the walls, windows, or doors of the church be broken by any person, or the trees in the church-yard be cut down, or grass there be eaten up by a stranger; the incumbent of the rectory (or his tenant if they be let) may have his action for the damages. But the goods of the church do not belong to the incumbent, but to the parishioners; and if they be taken away, or broken, the churchwardens shall have their action of trespass at the common law. *Wats.* c. 39.

Orthodoxy, soundness of doctrine; of course, the question here to be decided is, what *is* soundness of doctrine? If two men take Scripture for their guide, and professing to have no other guide, come to opposite conclusions, it is quite clear that neither has a right to decide that the other is not orthodox. On this principle, it is as uncharitable and illogical for the Trinitarian to call the Socinian not orthodox, as it is for the Socinian to predicate the same of the Trinitarian. But if we interpret

Scripture by the sense of the church, then we may consistently call those orthodox who hold the doctrines which she deduces from Scripture, and those heterodox who do not hold those doctrines. So that orthodoxy means soundness of doctrine, the doctrine being proved to be sound by reference to the consentient testimony of Scripture and the Church. Hence perhaps it is that as those low-churchmen who repudiate Socinian notions, are called by some, evangelicals; so high-churchmen, are designated as the orthodox. Both titles, if intended to be applied *exclusively*, are applied incorrectly.

PALL. A hood of white lambs' wool, worn like a doctor's hood on the shoulders, with four crosses woven into it. Both the Archbishop of Canterbury and the Archbishop of York, from the time of Austin and Paulinus, down to the reign of Henry VIII. (saving that eight of the province of York had it not, viz: those between Paulinus and Egbert,) received a pall from Rome, for which they paid an unreasonable sum. It was pretended to be an ensign of archiepiscopal authority, but was in reality a badge of slavery to the see of Rome.

PALM SUNDAY. The Sunday next before Easter, so called from palm branches being strewed on the road by the multitude, when our SAVIOUR made his triumphal entry into Jerusalem.

PARABLE. The parabolical, enigmatical, figurative, and sententious way of speaking was the language of the eastern sages and learned men; and nothing was more insupportable than to hear a fool utter parables; "The legs of the lame are not equal: so is a parable in the mouth of fools." (Prov. xxvi. 7.)

Our SAVIOUR in the Gospel seldom speaks to the people but in parables; thereby verifying the prophecy of Isaiah, (vi. 9.) that the people should see without knowing, and hear without understanding, in the midst of instructions. Some parables in the New Testament are supposed to be true histories. In others our SAVIOUR seems to allude to some points of history in those times; as that describing a king who went into a far country, to receive a kingdom. This may hint at the history of Archelaus, who after the death of his father Herod the Great, went to Rome, to receive from Augustus the

confirmation of his father's will, by which he had the kingdom of Judea left to him.

PARABOLANI. Persons in the primitive Church whose office it was to take care of the sick, especially in times of pestilence.

PARDONS. In the Romish Church, *pardons* or indulgences are releasement from the temporal punishment of sin; the power of granting which is supposed to be lodged in the Pope, to be dispensed by him to the Bishops and inferior clergy, for the benefit of penitents throughout the Church. In the theory of pardons, the point is assumed, that holy men may accomplish more than is strictly required of them by the Divine law;—that there is a meritorious value in this overplus;—that such value is transferable, and that it is deposited in the spiritual treasury of the Church, subject to the disposal of the Pope, to be, on certain conditions, applied to the benefit of those whose deficiencies stand in need of such a compensation. A distinction is then drawn between the temporal and the eternal punishment of sin; the former of which not only embraces penances, and all satisfactions for sin in the present life, but also the pains of purgatory in the next. These are supposed to be within the control and jurisdiction of the Church; and, in the case of any individual, may be meliorated or terminated by the imputation of so much of the overabundant merits of the saints, &c., as may be necessary to balance the deficiencies of the sufferer. The privilege of selling pardons, it is well known, was frequently granted by the Pope to monastic bodies in every part of the Church; and the scandals and disorders consequent upon them, was one of the first moving causes of the Reformation. Against these most pernicious and soul-destroying errors, the Church of England protests in her twenty-second Article:—"The Romish doctrine concerning purgatory, pardons, worshipping and adoration, as well of images as of reliques, and also invocation of saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of GOD."

PARISH. A parish is that circuit of ground which is committed to the charge of one parson, or vicar, or other minister having cure of souls therein. These districts

are computed to be near ten thousand in number. How ancient the division of parishes is, may at present be difficult to ascertain; for it seems to be agreed on all hands, that in the early ages of Christianity in this island, parishes were unknown, or at least signified the same that a diocese does now. There was then no appropriation of ecclesiastical dues to any particular Church; but every man was at liberty to contribute his tithes to whatever priest or Church he pleased, provided only that he did it to some; or if he made no special appointment or appropriation thereof, they were paid into the hands of the Bishop, whose duty it was to distribute them among the clergy, and for other pious purposes, according to his own discretion. Mr. Camden says, England was divided into parishes by Archbishop Honorius, about the year 630. Sir Henry Hobart lays it down, that parishes were first erected by the Council of Lateran, which was held A.D. 1179. Each widely differing from the other, and both of them perhaps from the truth; which will probably be found in the medium between the two extremes. For Mr. Selden has clearly shewn, that the clergy lived in common without any division of parishes, long after the time mentioned by Camden. And it appears from the Saxon laws, that parishes were in being long before the date of that Council of Lateran, to which they are ascribed by Hobart. The cause of the great difference in the extent of different parishes is this: that Churches were most of them built by lords of the manor for their tenants; and so the parish was the size of the lord's manor.

PARSON. Parson properly signifies the rector of a parish Church; because during the time of his incumbency, he represents the Church, and in the eye of the law sustains the person thereof; as well in suing as in being sued, in any action touching the same. Parson imparsonee *(persona impersonata)* is he that as lawful incumbent is in actual possession of a parish church, and and with whom the church is full, whether it be presentative or impropriate.

PARSONAGE. The parson's residence.

PASCH. The Festival of Easter.

PASCHAL. Pertaining to the Passover. The lamb offered in this Jewish Festival being a prominent type of

CHRIST, the terms *paschal* and paschal lamb, are often used in application to the REDEEMER. An example occurs in the proper preface for Easter-day, in the communion office; thus, "—Thy SON JESUS CHRIST our LORD; for HE is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world, &c.

PASSING BELL. By the 6th Canon it is enjoined: "When any is passing out of this life, a bell shall be tolled, and the minister shall not then slack to do his last duty. And after the party's death, (if so it fall out) there shall be rung no more but one short peal, and one other before the burial, and one other after the burial."

PASSION WEEK. The last week of Lent, in which the Church commemorates some of the most affecting events in the work of our redemption. This whole week, from the extraordinary devotion of the Church in it, was called the Great Week, and the Holy Week, and the observation of it is so ancient, that it is ascribed to the Apostles themselves. It was called the Great Week because in this week was transacted an affair of the last importance to the happiness of man, and actions truly great were performed to secure his salvation: death was conquered, the devil's tyranny was abolished, the partition-wall betwixt Jew and Gentile was broken down, and GOD and man were reconciled. It was called the Holy Week, from the devout exercises in which Christians employed themselves, at this time, as special acts of penitence for those sins which crucified the LORD OF LIFE. It is also called *Passion or Suffering* Week, from its consecration to the memory of the bitter sufferings of our Redeemer. This extraordinary fact was formerly observed with that strictness and humiliation, that some fasted three, some four, and others who could bear it, all the six days successively. Our Church uses her utmost endeavours to retain this decent and pious custom; for she calls us every day this week to meditate upon our LORD'S sufferings, and collects in the Lessons, Epistles, and Gospels, most of those portions of Scripture that relate to this tragical subject; to increase our humiliation by the consideration of our SAVIOUR'S; to the end that, with penitent hearts, and firm resolutions of dying to sin, we may attend HIM through the various stages of his bitter passion.

PASSOVER, *pascha*, signifies *leap, passage.* The passover was a solemn festival of the Jews, instituted in commemoration of their coming out of Egypt; because the night before their departure, the destroying angel that slew the first-born of the Egyptians, passed over the houses of the Hebrews without entering them, because they were marked with the blood of the Lamb, which for this reason was called the Paschal Lamb.

PASTOR: literally a Shepherd; figuratively the Bishop of a diocese, or the priest of a parish, whose people are, likewise, figuratively called their flock.

PASTORAL STAFF.—*See Crosier.*

PATEN, the plate on which the sacred bread in the Eucharist is laid. The original word signifies a wide open dish.

PATRIARCH. In the ancient Churches, and in some at the present day, an office of dignity enjoyed by a Bishop, who exercises a certain jurisdiction over several provinces with their dioceses, and over their Metropolitans or Archbishops, and the diocesan Bishops below them.

PATRIARCHATE. The district or bounds of a Patriarch's jurisdiction. The Christian Church was originally divided into four patriarchates, viz., those of Rome, Alexandria, Antioch, and Jerusalem, over each of which a patriarch presided.

PATRON. The person who has the right to present to a benefice. The greatest part of the benefices in England are presentative. The thanes or lords who built and endowed churches, having first agreed with the Bishops, that they should have the privilege of presenting fit clerks to serve and receive the profits of the Churches founded by them; which right is continued to their posterity; and those who have purchased of them.

PATRIPASSIANS. A denomination that arose in the second century. Praxeas, a man of genius and learning, denied any real distinction between the FATHER, SON, and HOLY GHOST, and maintained that the FATHER, sole CREATOR of all things, had united to HIMSELF the human nature of CHRIST. Hence his followers were called Monarchians, because of their denying a plurality of persons in the DEITY; and also Patripassians, because they believed that the FATHER was so intimately united

with the man CHRIST, HIS SON, that he suffered with him the anguish of an afflicted life, and the torments of an ignominious death. It does not appear that this sect formed to itself a separate place of worship, or removed from the ordinary assemblies of Christians.

PAULICIANS. A denomination formed in the seventh century by two brothers, Paul and John, inhabitants of Jerusalem, from the former of whom they derive their name.

PAX. A small tablet of silver, or some fit material, often very elaborately ornamented, by means of which the kiss of peace was formerly circulated through the congregation. It was introduced when the primitive kiss of peace, which used to circulate throughout the Christian assemblies, was discontinued on account of some appearance of scandal which had grown out of it. In the place of this, a small tablet of silver or ivory, or some appropriate material, having first received the kiss of the priest, was presented by him to the deacon, and by him again to the people, by all of whom it was kissed in order; thus receiving and transmitting from each to all the symbol of Christian love and unity, without any possibility of offence.

In the Syrian Churches, the following seems to be the way in which the same thing is symbolised. In a part of the prayers, which have a reference to the birth of CHRIST, on "pronouncing the words 'peace on earth, good will towards men,' the attendant ministers take the officiating priest's right between both their hands, and so pass *the peace* to the congregation, each of whom takes his neighbour's right hand, and salutes him with the word *peace*."

PECULIARS. Those parishes and places are called Peculiars, which are exempted from the jurisdiction of the proper Ordinary of the diocese where they lie. These exempt jurisdictions are so called, not because they are under no Ordinary, but because they are not under the Ordinary of the diocese, but have one of their own. They are a remnant of Popery. The Pope before the Reformation, by a usurped authority, and in defiance of the Canons of the Church, exempted them from the jurisdiction of the Bishop of the diocese. At the Reformation, by an oversight, they were not restored to the jurisdiction of the diocesan, but remained under the sovereign, or

under such other person, as by custom or purchase obtained the right of superintendence.

PELAGIANS. A race of ancient Heretics who espoused the opinions of Pelagius, a British monk, as set forth by him at Rome, in the early part of the fifth century. Pelagius taught that the consequences of the sin of our first parents were confined to themselves,—that men are now born in the same state in which Adam was created,—that their natural powers are sufficient to work out their own salvation,—and that Divine grace, although necessary, is only so for the purpose of arousing men to the exertion of those powers. In Article IX, the error of the Pelagians is exposed and reprobated.

PENANCE. An ecclesiastical punishment, used in the discipline of the Church, which affects the body of the penitent; by which he is obliged to give a public satisfaction to the Church, for the scandal he has given by his evil example. And in the primitive times, they were to give testimonies of their reformation, before they were re-admitted to partake of the mysteries of the Church. In the case of incest or incontinency, the sinner is usually enjoined to do a public penance in the Cathedral or parish Church, or public market, bare-legged, and bare-headed, in a white sheet, and to make an open confession of his crime in a prescribed form of words; which is augmented or moderated according to the quality of the fault, and the discretion of the judge. So in smaller faults and scandals, a public satisfaction or penance, as the judge shall decree, is to be made before the minister, churchwardens, or some of the parishioners, respect being had to the quality of the offence, and circumstances of the fact; as in the case of defamation, or laying violent hands on a minister, or the like. About the middle of the second century there were great contests with the *Novatians*, whether those who were baptized during the time of persecution, should be afterwards received into the Church; at last it was resolved that they should not be totally excluded, but they were to stay some time before they were admitted to the communion, that it might appear that they were worthy of it by some acts of repentance. Those who accused themselves were sooner admitted to the Sacrament than others, because it was a true sign that

they were sensible of their sins, and sorry to have offended; and therefore the Canons made a difference between such persons and those who were proved guilty, both in respect to the degrees and times of penance: and it was the chief business of some subsequent Councils to settle *Penitentiary Canons* in relation to this matter; for some persons were kept in *penance* under great severities, and for a considerable time, according to the circumstances of their cases, and the nature of their offences: and this was usual in the *Saxon* times, as it appears by the *Penitentials* of *Theodore* and *Bede*, where we may see that the measure of contrition was proportioned to the circumstances of persons and actions. Bishop Burnet tells us, that *Confession* at first was public; that it was taken by the Bishop, or some other *Penitentiary Priest* appointed by him: but this was found to be inconvenient, for some sins were capital, and therefore, lest such should be confessed publicly it was allowed to make confessions in private; and this began in the fifth century in some monasteries, and in the presence of a Confessor, and afterwards in many churches were *Penitentiary Priests* attended, who were very expert in this business. But though the confession was *private*, the sins to be confessed were not of that nature, for there was no obligation to confess *private sins*; the Canons were made against public offences, and such only ought to be confessed, that the penance might likewise be public. Afterwards *secret sins* were confessed, and public penance was enjoined for such sins; but this was quite laid aside in the seventh century, and particularly here in *England*, by the order of *Theodore*, Archbishop of *Canterbury*: but secret penance was every where practised and brought under method and rules by the same Archbishop, and in time it was grossly perverted by the friars. The Church of Rome wrongly renders our word Repentance by Penance: Penance being an attendant on Repentance, and she has erred in making penance a sacrament in the same sense as Baptism and the LORD'S Supper. This our Church condemns, but she speaks of the ancient discipline of the Church in a manner which greatly shocks ultra-protestants. We allude to the following address in the Commination Service:—"Brethren, in the primitive Church there was a

godly discipline, that at the beginning of Lent, such persons as stood convicted of notorious sin *were put to open penance,* and punished in this world, *that their souls might be saved* in the day of the LORD: and that others admonished by their example, might be the more afraid to offend. Instead whereof, (until the said discipline may be restored again, which is much to be wished,) it is thought good, that at this time (in the presence of you all) should be read the general sentences of GOD's cursing against impenitent sinners, gathered out of the seven and twentieth chapter of Deuteronomy, and other places of Scriptures; and that ye should answer to every sentence, *Amen:* to the intent that, being admonished of the great indignation of GOD against sinners, ye may the rather be moved to earnest and true repentance; and may walk more warily in these dangerous days; fleeing from such vices, for which ye affirm with your own mouths the curse of God to be due."

PENITENCE is sometimes used for a state of repentance, and sometimes for the act of repenting. It is also used for a discipline or punishment attending repentance, more usually called Penance.

PENTATEUCH, from two Greek words, signifying five books. It is the general or collective designation of the five Books of Moses.

PENTECOST. A solemn festival of the Jews, so called, because it was celebrated fifty days after the feast of the Passover. Lev. xxii. 15. It corresponds with the Christians' Whitsuntide, for which it is sometimes used.

PENTECOSTALS. These were oblations made by the parishioners to their Priests at the feast of Pentecost, which are sometimes called Whitsun-farthings; but they were not at first offered to their Priest, but to the Mother Church, and this may be the reason that the Deans and Prebendaries in some Cathedrals are entitled to receive these oblations, and in some places the Bishop and Archdeacons, as at Gloucester.

PERAMBULATION. Perambulations for ascertaining the boundaries of parishes, are to be made by the minister, churchwardens, and parishioners, by going round the same once a year, in or about Ascension Week; and the parishioners may well justify going over any man's land in their perambulation, according to usage; and it

is said, may abate all nuisances in their way. There is a homily appointed to be used before this ceremony.

PERPETUAL CURATE. The Incumbent of a Church, Chapel, or District, which is within the boundaries of a Rectory or Vicarage.

PERSON. On the awful subject of the Persons in the Trinity we shall merely quote the Athanasian Creed: "The Catholic Faith is this, That we worship One GOD in Trinity, and Trinity in Unity; neither confounding the Persons: nor dividing the Substance. For there is One Person of the FATHER, another of the SON, and another of the HOLY GHOST. But the GODHEAD of the FATHER, of the SON, and of the HOLY GHOST, is all one: the Glory equal, the Majesty co-eternal."

N.B. The reader must be warned against a very erroneous definition of the word Person, in Archbishop Whateley's Treatise on Logic.

PETER-PENCE was an annual tribute of one penny, paid at Rome out of every family at the feast of St. Peter. This, Ina, the Saxon King, when he went in pilgrimage to Rome, about the year 740, gave to the Pope, partly as alms, and partly of recompense of a house erected in Rome for English pilgrims. It continued to be generally paid until the time of King Henry VIII, when it was enacted, that henceforth no person shall pay any pensions, Peter-pence, or other impositions, to the use of the Bishop and see of Rome.

PEWS. These are enclosed seats in churches, which enable people to attend church and hear sermons comfortably and luxuriously. Pews according to modern use and idea were not known till long after the Reformation. Enclosed pews were not in general use before the middle of the seventeenth century: they were for a long time confined to the family of the patron. There were, however, long before enclosed pews, appropriated seats, and as concerning seats, many disputes arise, we will mention what the law is as to these particulars. As to seats in the body of the church, the freehold of the soil is in the Incumbent, and the seats are fixed to the freehold; yet because the church itself is dedicated to the service of GOD, and the seats are built that the people may more conveniently attend Divine service, therefore where any contention is about a seat in the body of the church, upon complaint

made to the Ordinary, he may decide the controversy by placing that person in it whom he thinks fit, and this power is conferred upon him by law, because he, who has the general cure of souls within his diocese, is presumed to have a due regard to the qualities of the contending parties, and to give precedence to him who ought to have it. And though the seats are built and repaired at the charge of the parish; and the churchwardens should prescribe, that by reason thereof, they have used to dispose them to such persons as they thought fit, yet since of common right the Ordinary has the disposal thereof; and by the same right the parishioners ought to repair them, therefore such prescription shall not be allowed against his jurisdiction. But this jurisdiction extends only to placing or displacing the inhabitants of the parish, for the Ordinary cannot grant a seat to a man and his heirs, because a seat in the church properly belongs to some house in the parish, and not to the person, but as owner of the house; and if such grant should be good to a man and his heirs, they would have the seat, though they lived in another parish which is very unreasonable, and contrary to the original intention of building seats in churches, which was for the inhabitants of that parish, that they might more conveniently attend the service of the church; and certainly if the Bishop cannot make such a grant, no private person can do it, for the reasons before mentioned.

But where there is no contention, and the Ordinary does not interpose, because there is no complaint, there the parson and churchwardens have power to place the parishioners in seats; and in some places the churchwardens alone have that power by custom, as in London. If a seat is built in the body of the church, without the consent of the Bishop, the churchwardens may pull it down, because it was set up by a private person without the license of the Ordinary; but it hath been held, that if in removing such seat they cut the timber, or break it, an action of trespass lies against them. This, like many other cases reported by Mr. Noy, is not law; for the freehold of the church being in the incumbent, when the person has fixed a seat to it, it is then become parcel of his freehold, and consequently the right is in him, so

that the breaking the timber could not be prejudicial to the other, because he had no legal right to the materials after they were fixed to the freehold. And because seats in the body of the church are to be disposed by the parson and churchwardens, therefore it was formerly held that a man cannot prescribe for a seat there; and yet he might prescribe for the upper part of a seat there. But now the law is settled as to this matter, viz: that one may prescribe for a seat in the body of the church, setting forth that he is seized of an ancient house, &c. and that he and all those whose estate he hath therein, have, time out of mind used, and had a seat in the body of the church for themselves and their families, as belonging to the said house, and that they repaired the said seat; and the reason why he must allege that he repaired it is, because the freehold being in the parson, there must be some special cause shewed for such a prescription; but as to this matter the court distinguished between an action on the case brought against a disturber and a suggestion for a prohibition; for in the first case you need not allege that you repair, because the action is brought against a wrong doer: but upon a suggestion for a prohibition it must be alleged that you repair, because otherwise you shall not divest the Ordinary of that right which properly belongs to him. Tenants in common cannot make a joint prescription to a seat in a church, but they may prescribe severally; and if they should bring an action jointly for a disturbance, and upon the evidence it should appear they are tenants in common, they must be non-suited, because such evidence will not maintain the title upon which the action is founded, for though it is a possessory action, yet, since that possession must be maintained by a title derived out of a prescription, they must prescribe severally. And in those prescriptions there is not much exactness required: for if an action on the case is brought for disturbing the plaintiff, &c., it is not sufficient for him to allege, that he is seized in fee of a messuage, &c., (without saying it is an ancient messuage) and that he and all those whose estate he hath in the said messuage, had (without saying time out of mind) a seat in the church, which they used to repair as often as there was occasion, &c., this is well enough, because the action

is founded on a wrong done by one who disturbed him in his possession; in which action the plaintiff will recover damages, if the verdict is found for him; it is true, he may libel in the spiritual court, and prescribe there for a seat, &c., but if the prescription is denied a prohibition will be granted; if it is not denied, then that court may proceed to sentence, which, if it happen to be against the prescription, in such case also a prohibition will lie, because the suit being upon a prescription, the proceedings in it were *coram non judice* in that court; but this seems unreasonable, for it can be only to discharge the person of the costs which he ought to pay. As to seats in aisles of churches, the law is, that if a man has a house in a parish, and a seat in the aisle of the Church which he has repaired at his own charge, he shall not be dispossessed by a Bishop; if he should, he may have a prohibition, because it shall be intended to be built by his ancestors, with the consent of parson, patron, and ordinary, and appropriated by them to his and their use, and if he is disturbed by any other person in sitting there, he may have an action on the case against him, but then he must prove that he repaired it, and so it was adjudged between Dawtree and Dee, for seats in a little chapel in the north part of the chancel of Petworth in Sussex, for though no man can tell the true reason of prescriptions, yet some probable reason must be alleged to gain such a peculiar right, and none is more probable than repairing it. And this will entitle a man to a seat in an aisle, though he lives in another parish; and therefore where the plaintiff set forth that he had an ancient messuage in the parish of H., and that he, and all those whose estate he had in the said house, had a seat in the aisle in the parish church of B.; this is a good prescription for a seat in an aisle, because he or they might build and repair it, though it is not a good prescription to have a seat *in Nave Ecclesiæ* of another parish. As to the chancel, the Ordinary hath no authority to place any one there, for that is the freehold of the rector, and so is the church; but he repairs the one, but not the other, and it is for this reason that an impropriator hath the chief seat in the chancel. But yet a man may prescribe to have a seat here, as belonging to an ancient messuage.

The first mention that we find made of a reading-pew is in Bishop Parkhurst's Articles of Visitation for his diocese of Norwich, (1569) where it is ordered, "That in great churches, where all the people cannot conveniently hear the minister, the churchwardens and others, to whom the charge doth belong, shall provide and support a decent and convenient seat in the body of the church, where the said minister may sit or stand, and say the whole of the Divine service that all the congregation may hear, and be edified therewith; and that in smaller churches there be some convenient seat outside the chancel-door, for that purpose."

Before this time the appointed place for the priest was in the choir; or as appointed in the second book of King Edward, in such place of the church, chapel or chancel, as the people may best hear, without any note of the provision of a pew, or any mention of "a little tabernacle of wainscot, provided for the purpose." The first authority for the setting up of reading desks in all our churches, is the canon of 1603.

The earliest pew for the use of the congregation remaining, whose age is determined by the appearance of a date, is in the north aisle of Geddington St. Mary, Northamptonshire, and has the following inscription:

Churchwardens, William Thorn
John Wilkie
Minister, Thomas Jones, 1602.

Another pew occurs in the same church dated 1604.

From this time till the Episcopate of Wren, Bishop of Hereford, pews seem to have become more universal, and only then to have found their deserved rebuke. Among other questions in his several articles of visitation we find the following: "Are all the seats and pews so ordered that they which are in them may kneel down in time of prayer, and have their faces up to the Holy Table?" "Are there any privy closets or close pews in your church? Are any pews so loftily made, that they do any way hinder the prospect of the church or chancel? so that they which be in them are hidden from the face of the congregation?"

The last question points at another objection to pews, besides their destructive effect on the interior of a church.

They seem to have originated with the Puritans, and to have been intended to conceal the persons sitting in them, that they might disobey the Rubrics and Canons providing for a decent deportment during Divine service, without conviction. The injunctions especially avoided under cover of pews, were the order to bow at the name of JESUS: and the rule to stand at the *Gloria Patri.*

It would however be equally absurd and unjust to apply such remarks to the present times: nor shall we offer any reasons against pews instead of open benches, except that they destroy the ecclesiastical character of a church, that they encourage pride, that they make a distinction where no distinction ought to exist, and that they must be erected at a loss of twenty per cent. of church accommodation.

PHARISEES. The most sanctimonious sect of the Jews, forming their religious world. They were denounced by our LORD for their hypocrisy, that is to say, the hypocrisy of the majority.

PHYLACTERY signifies *a preservative.* This word is derived from the Greek, and properly denotes *a preservative,* such as Pagans carried about them to preserve them from evils, diseases, or dangers; for example, they were stones, or pieces of metal, engraved under certain aspects of the planets. The East is to this day filled with this superstition: and the men do not only wear phylacteries for themselves, but for their animals also.

PIE. This was the table used before the Reformation to find out the service belonging to each day.

PISCIS, PISICULI, and VESICA PISCIS. The fish is an hieroglyphic of JESUS CHRIST, very common in the remains of Christian art, both primitive and medieval. The origin of it is as follows:—From the name and title of our Blessed LORD, Ιησους Χριστος Θεου Υιος Σωτηρ, JESUS CHRIST the SON of GOD, the SAVIOUR, the early Christians taking the first letter of each word formed the name ΙΧΘΥΣ *Piscis,* a Fish. From this name of our Blessed LORD, Christians also came to be called Pisiculi, fishes, with reference to their regeneration in the waters of Baptism, consecrated to that effect by our Blessed LORD, the mystical ΙΧΘΥΣ. Thus Tertullian speaking of Christians, says, "for we, after our LORD and SAVIOUR JESUS CHRIST, our ΙΧΘΥΣ, are also *fishes,* and born in

the water, nor are we otherwise saved but by remaining in the water." The *Vesica Piscis*, which is the figure of an oval, generally pointed at either end, and which is much used as the form of the seals of religious houses, and to inclose figures of JESUS CHRIST, or of the saints, also has its rise from this name of our Blessed LORD. Clement of Alexandria, in writing of the ornaments which a Christian may consistently wear, mentions the fish as a proper device for a ring, and says that it may serve to remind the Christian of the origin of his spiritual life.

PISCINA. A perforation in the wall of the church, through which the water is poured away with which the chalice is rinsed out, after the celebration of the Holy Eucharist. In old churches it usually assumes the appearance of a highly ornamented niche; and with the finistella, or little shelf with which it used to be furnished, it would still be a highly ornamented appendage to the chancel; besides being useful as a prothesis or credence, and for the above mentioned purpose for which it was originally designed.

PLENARTY, from the word plenus full, signify that a Church is full of an incumbent.

PILGRIMAGE, a kind of superstitious discipline, which consists in taking a journey to some holy place, in order to adore the relics of some deceased saint. Pilgrimages began to be made about the middle ages of the Church, but they were most in vogue after the end of the eleventh century, when every one was for visiting places of devotion, not excepting kings and princes; and even Bishops made no difficulty of being absent from their Churches on the same account.

PLURALITY. This is where the same person obtains two or more livings with cure of souls. There are various canons of the Church against this practice: and the authorities of the Church are taking prompt measures to abolish it in the English Church.

POLYGLOT, having many languages. For the more commodious comparison of different versions of the Scriptures, they have been sometimes joined together, and called Polyglot Bibles. Origen arranged in different columns a Hebrew copy, both in Hebrew and Greek characters, with six different Greek versions. Elias

Hutter, a German, about the end of the sixteenth century, published the New Testament in twelve languages, viz: Greek, Hebrew, Syriac, Latin, Italian, Spanish, French, German, Bohemian, English, Danish, Polish; and the whole Bible in Hebrew, Chaldaic, Greek, Latin, German, and a varied version. But the most esteemed collections are those in which the originals and ancient translations are conjoined; such as the Complutensian Bible, by Cardinal Ximenes, a Spaniard; the King of Spain's Bible, directed by Montanus, &c.; the Paris Bible of Michael Jay, a French gentleman, in ten huge volumes, folio, copies of which were published in Holland under the name of Pope Alexander the Seventh; and that of Brian Walton, afterwards Bishop of Chester. The last is the most regular and valuable.

POPE, a name which comes from a Greek word which signifies Father. In the East, this appellation is given to all Christian Priests; and in the West, Bishops were called by it in ancient times; but now for many centuries it has been appropriated to the Bishop of Rome.

POPERY.—*See Church of Rome.*—By Popery we mean the peculiar system of doctrine by adopting which, the Church of Rome separates herself from the rest of the Catholic Church, and is involved in the guilt of schism. The Church of Rome or Popery has departed from the Apostles' doctrine, by requiring all who communicate with her, to believe as necessary to salvation,

1st. That that man is accursed who does not kiss and honour and worship the holy images.

2nd. That the Virgin Mary and other saints are to be prayed to.

3rd. That after consecration in the LORD's Supper, the bread is no longer bread, and the wine no longer wine.

4th. That that clergyman should be excommunicated, who, in the Sacrament of the LORD's Supper, gives the cup to the people.

5th. That they are accursed who say that the clergy may marry.

6th. That there is a purgatory, that is, a place where souls which had died in repentance are purified by suffering.

7th. That the Church of Rome is the mother and mistress of all Churches.

8th. That obedience is due from all Churches to the Bishop of Rome.

9th. That they are accursed who deny that there are seven Sacraments.

From these doctrines, contrary to Scripture and the primitive Church, have resulted these evil practices: from the veneration of images has sprung the actual worship of them. The invocation of the blessed Virgin and of other Saints, has given rise to the grossest blasphemy and profaneness.

The bread in the Eucharist has been worshipped as though itself were the Eternal GOD.

From the doctrine of purgatory has sprung that of indulgences, and the practice of persons paying sums of money to the Romish Bishops and clergy, to release the souls of their friends from the fabulous fire of purgatory.

Popery is a corrupt addition to the truth, and we can give the very dates of the several corruptions.

Attrition, as distinguished from contrition, was first pronounced to be sufficient;

The priest's right intention was first pronounced to be indispensable to the valid participation of the Sacraments;

Judicial Absolution was first publicly authorized, by the Council of Trent, A.D. 1551.

Auricular Confession was first enjoined by Innocent III. at the fourth Council of Lateran, A.D. 1215.

Apocrypha received as canonical first at the Council of Trent, A.D. 1546.

Compulsory Celibacy of the Clergy first enjoined publicly at the first Council of Lateran, A.D. 1123.

Communion in one kind only, first authoritatively sanctioned by the Council of Constance, A.D. 1414.

Use of images and relics in religious worship, first publicly affirmed and sanctioned in the second Council of Nice, A.D. 787.

Invocation of Saints, first taught with authority by the fourth Council of Constantinople, A.D. 754.

Papal Infallibility was utterly unknown to the third Council of Constantinople, A.D. 680.

Papal Supremacy first publicly asserted by the Council of Lateran, A.D. 1215.

. Prayers in a foreign tongue, first deliberately sanctioned by the Council of Trent, were expressly forbidden by the fourth Council of Lateran, A.D. 1215.

Purgatory and Indulgences, first set forth by the Council of Florence, A.D. 1438.

The Roman number of the Sacraments was first taught by the Council of Trent, A.D. 1545.

Transubstantiation, first publicly insisted by the fourth Council of Lateran, A.D. 1215.

PORCH, a part of the church in which anciently considerable portions of the marriage service and of the baptismal service were performed. Being commenced here they were finished in the church.

POSTILS. A name anciently given to sermons or homilies. The name sprung from the fact that these were usually delivered immediately after reading of the Gospel, (*quasi post illa* sc. Evangelica.) Also, in printed expositions of Scripture, from the text being first exhibited, and *post illa* (after the words of the text) the explication of the writer.

PRAISE. A reverent acknowledgment of the perfections of GOD, and of the blessings flowing from them to mankind, usually expressed in hymns of gratitude and thanksgiving, and especially in the reception of the holy Eucharist—that "sacrifice of praise," and sublimest token of our joy.

PRAYER. The offering up of our desires to GOD for things agreeable to HIS will, in the name of CHRIST, by the aid of HIS Spirit, with confession of our sins, and thankful acknowledgment of HIS mercies. The necessity of prayer is so universally acknowledged by all who profess and call themselves Christians, and so clearly enjoined in Scripture, that to insist upon this duty—this sacred and pleasant exercise to the renewed in heart is necessary.

PREACHING. Proclaiming, or publicly setting forth the truths of religion. Hence the reading of Scripture to the congregation, is one branch of preaching, and is so denominated in Acts, xv. 21. "Moses of old time hath in every city them that preach him, being *read* in

the synagogues every Sabbath-day." The term is, however, generally restricted to the delivering of sermons, lectures, &c.

Art. 23. It is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments in the congregation, before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the congregation, to call and send ministers into the LORD's vineyard.

Can. 36. No person shall be received into the ministry, nor admitted to any ecclesiastical living, nor suffered to preach, to catechise, or to be a lecturer or reader of Divinity in either university, or in any cathedral or collegiate church, city, or market town, parish church, chapel, or any other place within this realm; except he be licensed either by the Archbishop or by the Bishop of the diocese where he is to be placed, under their hands and seals, or by one of the two universities under their seal likewise; and except he shall first subscribe to the three articles concerning the King's supremacy, the book of Common Prayer, and the thirty-nine articles: and if any Bishop shall license any person without such subscription, he shall be suspended from giving licenses to preach for the space of twelve months.

And by the 31 Eliz. c. 6. If any person shall receive or take any money, fee, reward, or any other profit, directly or indirectly, or any promise thereof, either to himself or to any of his friends, (all ordinary and lawful fees only excepted,) to procure any license to preach, he shall forfeit £40. 10s. After the preacher shall be licensed, then it is ordained as follows:

Can. 45. Every beneficed man, allowed to be a preacher, and residing on his benefice, having no lawful impediment, shall in his own cure, or in some other church or chapel (where he may conveniently) near adjoining, where no preacher is, preach one sermon every Sunday of the year; wherein he shall soberly and sincerely divide the word of truth, to the glory of GOD, and to the best edification of the people.

Can. 47. Every beneficed man, licensed by the laws of this realm (upon urgent occasions of other service) not to reside upon his benefice, shall cause his cure to be supplied by a curate that is a sufficient and licensed preacher, if the worth of the benefice will bear it. But whosoever hath two benefices, shall maintain a preacher licensed, in the benefice where he doth not reside, except he preach himself at both of them usually.

By Can. 50. Neither the minister, churchwardens, nor any other officers of the church, shall suffer any man to preach within their churches or chapels, but such as by shewing their license to preach shall appear unto them to be sufficiently authorised thereunto, as is aforesaid.

Can. 51. The deans, presidents, and residentiaries of any cathedral or collegiate church, shall suffer no stranger to preach unto the people in their churches, except they be allowed by the Archbishop of the province, or by the Bishop of the same diocese, or by either of the universities: and if any in his sermon shall publish any doctrine either strange or disagreeing from the word of GOD, or from any of the thirty-nine articles, or from the book of Common Prayer: the dean or resident shall by their letters, subscribed with some of their hands that heard him, so soon as may be, give notice of the same to the Bishop of the diocese, that he may determine the matter, and take such order therein as he shall think convenient.

Can. 52. That the Bishop may understand (if occasion so require) what sermons are made in every church of his diocese, and who presume to preach without license, the churchwardens and sidemen shall see, that the names of all preachers which come to their church from any other place, be noted in a book, which they shall have ready for that purpose, wherein every preacher shall subscribe his name, the day when he preached, and the name of the Bishop of whom he had license to preach.

Can. 53. If any preacher shall in the pulpit particularly or namely of purpose impugn or confute any doctrine delivered by any other preacher in the same church, or in any church near adjoining, before he hath acquainted

the Bishop of the diocese therewith, and received order from him what to do in that case, because upon such public dissenting and contradicting there may grow much offence and disquietness unto the people; the church-wardens or party grieved shall forthwith signify the same to the said Bishop, and not suffer the said preacher any more to occupy that place which he hath once abused, except he faithfully promise to forbear all such matter of contention in the church, until the Bishop hath taken further order therein: who shall with all convenient speed so proceed therein, that public satisfaction may be made in the congregation where the offence was given. Provided, that if either of the parties offending do appeal, he shall not be suffered to preach *pendente lite.*

Can. 55. Before all sermons, lectures, and homilies, the preachers and ministers shall move the people, to join with them in prayer, in this form, or to this effect, as briefly as conveniently they may. "Ye shall pray for CHRIST'S Holy Catholic Church." *See Bidding Prayer.*

PREBEND The stipend which is received by a prebendary, from the revenues of the cathedral or collegiate church with which he is connected.

PREBENDARY. A clergyman attached to a cathedral or collegiate church, who enjoys a prebend, in consideration of his officiating at stated times in the church.—*See Dean and Chapter.*

PRECEPTORIES were manors or estates of the Knights Templars, on which they erected churches for religious service, and convenient houses for habitation, and placed some of their fraternity under the government of one of those more eminent Templars who had been by the Grand Master created "*Preceptores templi,*" to take care of the lands and rents in that place and neighbourhood: these Preceptories were only cells to the Temple, or principal house of the knights in London.

PREDESTINATION. Of Predestination and Election our 17th Article thus speaks: "Predestination to life is the everlasting purpose of GOD, whereby (before the foundations of the world were laid) he hath constantly decreed by his council secret to us, to deliver from curse and damnation those whom he hath chosen in CHRIST

out of mankind, and to bring them by CHRIST to everlasting salvation, as vessels made to honour. Wherefore, they which he endued with so excellent a benefit of GOD be called according to GOD's purpose by HIS SPIRIT working in due season: they through grace obey the calling: they be justified freely: they be made sons of GOD by adoption: they be made like the image of HIS only-begotten SON JESUS CHRIST: they walk religiously in good works, and at length, by GOD's mercy, they attain to everlasting felicity. As the godly consideration of predestination and our election in CHRIST, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the SPIRIT of CHRIST, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation to be enjoyed through CHRIST, as because it doth fervently kindle their love towards GOD: So, for curious and carnal persons, lacking the Spirit of CHRIST, to have continually before their eyes the sentence of GOD's predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchedness of most unclean living, no less perilous than desperation. Furthermore, we must receive GOD's promises in such wise, as they be generally set forth to us in Holy Scripture: and, in our doings, that Will of GOD is to be followed, which we have expressly declared unto us in the Word of GOD."

PREFACES. Certain short occasional forms in the Communion Service, which are introduced by the priest, on particular festivals, immediately before the anthem, beginning, "Therefore with angels and archangels," &c. This anthem is a song of praise, or an act of profound adoration, equally proper at all times; but the Church calls upon us more especially to use it on her chief festivals, in remembrance of those events, which are then celebrated. Thus, on Christmas-day the priest having said,—"It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto THEE, O LORD [HOLY FATHER] ALMIGHTY, everlasting GOD,"—adds the proper preface, which assigns

the reason for peculiar thankfulness on that particular day, viz:—"*Because* THOU didst give JESUS CHRIST, THINE only SON, to be born as at this time for us; who, by the operation of the HOLY GHOST, was made very man, of the Virgin Mary HIS Mother; and that without spot of sin, to make us clean from all sin: *Therefore*, with angels," &c. The days for which these prefaces are provided, are —Christmas, Easter, Ascension, and seven days after. Also, Whitsunday, and six days after; together with Trinity Sunday. The antiquity of such prefaces may be estimated from the fact that they are mentioned and enjoined by the 103rd Canon of the African code, which code was formed of the decisions of many Councils prior to the date 418.

PRELATE. An ecclesiastic having jurisdiction over other ecclesiastics. The title, though applicable to Bishops, is not confined to their order. Before the Reformation Abbots were styled Prelates. Archdeacons are Prelates in this sense of the word.

PREROGATIVE COURT. The Prerogative Court of the Archbishop, is that court wherein all testaments are proved, and all administrations granted, when a party dying within the province has *bona notabilia* in some other diocese than where he dies; and is so called from having a prerogative throughout his whole province for the said purposes.

PRESBYTERS. The sacred order of Presbyters or Elders (sometimes styled Bishops in Holy Scripture,) was properly instituted by the Apostles after the Ascension, though the powers with which they invested it, had been previously given to themselves by CHRIST at the institution of the Holy Eucharist, "Do this in remembrance of ME;" and before HIS Ascension, "Whose soever sins ye remit," &c.; and therefore the Apostles were also Presbyters, as St. Peter styles himself: "The Presbyters which are among you I exhort, who am also a Presbyter;" and also St. John, "the Presbyter unto the elect lady," "the Presbyter unto the well-beloved Gaius." We know not the exact period at which the Apostles first ordained Presbyters. We do not read of their existence before A.D. 43, when the disciples of Antioch sent their collections to "the Presbyters," in Judea. The term is here

probably to be taken in the ordinary sense: at least we find about A.D. 46, "the Presbyters" of Jerusalem are spoken of as distinct from the Apostles, and before this, Paul and Barnabas had "ordained Presbyters in every Church" they revisited. About A.D. 56, Paul sent for "the Presbyters of the Church" of Ephesus; and we afterwards read of Bishops or Presbyters at Philippi: and the directions to Timothy and Titus for their ordination in every city: the exhortation of St. Peter to "the Presbyters;" and of St. James, "is any one sick among you, let him send for the Presbyters of the Church:" suffice to prove the general ordination of Presbyters by the Apostles. The office of Presbyters, like that of Bishops, consisted in "feeding the Church of GOD," and overseeing it; exhorting and convincing the gainsayers by sound doctrine. Being invested with the power of teaching, they also possessed authority in controversies. The Church of Antioch sent to Jerusalem to consult the Apostles and "Presbyters" on the question of circumcision: and we find afterwards that heretics were sometimes condemned by the judgment of Presbyters, as well as Bishops, in councils. They possessed in their degree the power of remitting or retaining sins by absolution, and by spiritual censures. They must, even at the beginning, have had the power of baptizing and celebrating the the Eucharist, of performing other rites, and offering up public prayers in the absence of the Apostles, or by their permision; and the institution of Bishops in every Church by the Apostles only restrained the ordinary exercise of these powers. We know in particular from St. James, that Presbyters had authority to visit the sick and offer prayers, anointing them with oil for the recovery of their health. From the time of the Apostles, the office of public teaching in the Church, and of administering the Sacraments, was always performed by the Bishop, unless in cases of great necessity. The power of spiritual jurisdiction in each Church, of regulating its affairs generally, and especially its discipline, was shared by the Bishop with the Presbyters, who also instructed and admonished the people in private. The Presbyters sat on seats or thrones at the East end of the church, and the Bishop on a higher throne in the midst of them. In some

churches they laid their hands with the Bishop on the head of those who were ordained Presbyters, and in others administered confirmation. The wealth and temporal power of Bishops during the middle ages, may have induced some of the ignorant to suppose that Presbyters were exceedingly inferior to Bishops; but the Catholic Church, which sees with the eye of faith as she acknowledges the same sacred dignity of the priesthood in every Bishop, whether oppressed with extreme poverty, or whether invested with princely dignity and wealth, also views the greatness and the sanctity of the office of Presbyter as little inferior to those even of the chief pastors who succeed the Apostles; and the Church has never flourished more, nor has the episcopate ever been held in truer reverence, than under the guidance of those apostolical prelates who, like St. Cyprian, resolved to do nothing without the consent of the Church, and who have sedulously avoided even the appearance of "being lords over GOD's heritage." The spirit of a genuine Christianity will lead the Presbyters to reverence and obey the Bishops as their fathers; and will induce Bishops to esteem the Presbyters as fellow-workers together with them, and brethren in JESUS CHRIST.

PRESBYTERIANS. A Protestant sect, which maintains that there is no order in the Church superior to Presbyters, and on that account has separated from the Catholic Church. This sect is established by law in Scotland; where there nevertheless exists a national branch of the Catholic Church, under canonical Bishops. The establishment of a sect cannot, of course, convert that sect into a Church,—for instance, if the Socinian sect were established in England, it would not be a whit more of a Church than it is at present. *See Church of Scotland.*

PRIEST. A designation of the second order or grade of the Christian ministry, equivalent to Presbyter or Elder. The word is formed by a contraction of *presbyter*, with an English termination. Some diversity of opinion has prevailed respecting the propriety of this designation, similar to that which has attended the use of the words *altar* and *sacrifice* in the Christian Church. The gist of the objection lies in this,—that there is no such office existing in the Church as that of *sacerdos*, (a minister of

sacrifices,) inasmuch as sacrifices are abolished, and altars with them. It will be granted that the English word "Priest," is the representative of the two words Sacerdos and Presbyter. The question then is, whether the *sacerdotal* character really exists in the Christian ministry. In the view of the Church of Rome, the affirmative is contended for, on the ground that, in the Eucharist, the priest offers a *true propitiatory sacrifice* for the sins of both the living and the dead. If this were so, there could no longer be any dispute on the question; but this is positively denied by the Church in her 31st Article, where it is said that "the sacrifice of masses, in which it was commonly said, that the Priest did offer CHRIST for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits." This settles the question so far as regards the connection of the term with the offering of a propitiatory sacrifice; but we apprehend that it does nothing more. Why then is the term retained? And why does the Church talk of "*sacerdotal* functions," in the office of Institution, and elsewhere? Is this a mere play upon words, or an ecclesiastical pun? The reply to this we shall draw from the early days of the Church,—those days to which our reformers looked with deep and solemn veneration. At a period very ancient, the whole of Divine worship was distinguished by the title of *Sacrificium*, or sacrifice. This name was given to the prayers and praises, preaching, and devotion of body and soul to CHRIST, in the Sacraments of Baptism and the LORD'S Supper. But more particularly, and with greater dignity, was the term applied to the consecrated symbols of the Body and Blood of CHRIST, called by St. Chrysostom "the tremendous sacrifice." The ministers officiating were also endowed with the corresponding title of "Priests," *(sacerdotes,)* and Bishops had the appellation of "*Summi Sacerdotes*," (Chief Priests.) And these names were given, not with relation solely to the administration of the Eucharist, but to the exercise of their prerogative in the various acts of Divine worship. It was one act of the priest's office to offer up the sacrifice of the peoples' prayers, praises, and thanksgivings to GOD, as their mouth and orator, and to make intercession to GOD for them. Another part of the

office was in GOD's name to bless the people, particularly by admitting them to the benefit and privilege of remission of sins by spiritual regeneration in Baptism. Above this was the power of offering up to GOD the peoples' sacrifices at the altar; that is, as Mr. Mede and others explain them, first the eucharistical oblations of bread and wine to agnize or acknowledge GOD to be the LORD of the creatures; then the sacrifice of prayer and thanksgiving in commemoration of CHRIST's bloody sacrifice upon the cross, mystically represented in the creatures of bread and wine; which whole sacred action was commonly called the Christian's reasonable and unbloody sacrifice, or the sacrifice of the altar. The power of ministerial absolution, and that of benediction, were also considered as sacerdotal acts, together with that of spiritual jurisdiction and ordination vested in the Bishops. These facts and explanations go to show that, in the view of the Church, "sacerdotal functions" are not confined to the offering of bloody or expiatory sacrifices, and consequently that a presbyter may be a true priest or sacerdos, without involving the doctrine to which we have alluded as held by the Romanists. It is the fear of this doctrine which has created repugnance to the word in question; and has led to the impression that, though authorized by the Church, there is a trifle more of Popery about it than in the kindred term "Presbyter." We believe that there is no Popery in either, inasmuch as they were in use before Popery was born. The one is scriptural; the other, not contrary to Scripture; and both may be properly used, without involving unlawful and heretical associations.

PRIMATE. A Metropolitan or Archbishop.

PRIMITIVE CHURCH. The Church as it existed in the ages immediately after its first establishment. From its near connection with the Apostles and other inspired men, the primitive Church enjoyed many advantages, of which, at later periods, it was deprived. To the earliest ages we naturally look for illustrations of obscurities in the New Testament; for evidence and testimony of matters of fact; for sound interpretations of doctrine; proofs of the efficacy of the Gospel, and examples of undaunted Christian heroism. Hence the value we are accustomed to attach to the writings which have come

down to us from the first three centuries after CHRIST; and this value is considerably enhanced by the fervor, the beauty, and the surpassing eloquence which adorned the Church in that early day, and in the ages following. These were familiarly known to the Reformers of the Church of England; and having taken the primitive Church as their model, and as the best witness of Catholic principles and usages, they transfused its spirit not only into the Liturgy, but into the whole frame-work and superstructure of that venerable fabric they aimed to restore. How well they succeeded, is evidenced in that fearless appeal which Catholics ever make, first to the Apostolic Church, then to those who drew their principles from it along with their infant breath, and flourished and died in an age when inspiration itself was scarcely extinct. That Church has nothing to dread, which can lay its standards on the altar of antiquity, and return them to her bosom signed with the glorious testimony of a Polycarp, an Ignatius, a Clement, and a "noble army of martyrs;" nothing has she to dread, but the possibility of declension, and unfaithfulness to her sacred trust.

PRIORY. A house occupied by a society of religious persons, the chief of whom was termed a Prior or Prioress; and of these there were two sorts: first, where the Prior was chosen by the convent, and governed as independently as any Abbot in his abbey: such were the Cathedral Priors, and most of those of the Austin order. Secondly, where the priory was a cell subordinate to some great abbey, and the prior was placed and displaced at the will of the Abbot. But there was a considerable difference in the regulation of these cells; for some were altogether subject to their respective Abbots, who sent what officers and monks they pleased, and took their revenues into the common stock of the abbeys; whilst others consisted of a stated number of monks, under a prior sent to them from the superior abbey, and these priories paid a pension yearly, as an acknowledgment of their subjection, but acted in other matters as independent bodies, and had the rest of the revenues for their own use. The priories or cells were always of the same order as the abbeys on which they depended, though sometimes their inmates were of a different sex; it being usual, after the

Norman Conquest, for the great abbeys to build nunneries on some of their manors, which should be subject to their visitation.

Alien Priories were cells, or small religious houses in one country, dependent on large foreign monasteries. When manors or tithes were given to distant religious houses, the monks, either to increase the authority of their own order, or perhaps rather to have faithful stewards of their revenues, built convenient houses for the reception of small fraternities of their body, who were deputed to reside at, and govern those cells.

PROCESSION OF THE HOLY GHOST. Of the HOLY GHOST the 5th Article says: "The HOLY GHOST, proceeding from the FATHER and the SON, is of one substance, majesty, and glory, with the FATHER and the SON, very and eternal GOD."

PROCESSION. The formal march of the clergy and the people putting up prayer.

The first processions mentioned in ecclesiastical history, are those begun at Constantinople, by St. Chrysostom. The Arians of that city, being forced to hold their meetings without the town, went thither night and morning, singing anthems. Chrysostom, to prevent their perverting the Catholics, set up counter-processions, in which the clergy and people marched by night, singing prayers and hymns, and carrying crosses and flambeaus. From this period the custom of processions was introduced among the Greeks, and afterwards among the Latins, but they have subsisted longer, and been more frequently used in the Western than in the Eastern Church.

PROCTOR. Proctors are officers established to represent, in judgment, the parties who empower them, (by warrant under their hands, called a Proxy,) to appear for them, to explain their rights, to manage and instruct their cause, and to demand judgment. The representatives of the clergy in convocation are also called Proctors. And the same name is given to University officers, whose business it is to guard the morals and preserve the quiet of the University; they are two in number, and chosen annually by the several colleges in cycle.

PROFESSOR. A public teacher in a University.

PROPHECY. The prediction of future things.

PROPHESYINGS. Religious exercises of the clergy in the reign of Queen Elizabeth, instituted for the purpose of promoting knowledge and piety. The ministers of a particular division at a set time met together in some Church of a market or other large town, and there each in their order explained, according to their abilities, some portion of Scripture allotted to them before. This done, a moderator made his observations on what had been said, and determined the true sense of the place, a certain space of time being fixed for despatching the whole. These exercises being however abused, by irregularity, disputations, and divisions, were restrained.—*Canon* 72.

PROPHET. One who foretels future events. We have in the Old Testament the writings of sixteen prophets; that is, of four greater prophets, and twelve lesser prophets. The four greater prophets are Isaiah, Jeremiah, Ezekiel, and Daniel. The Jews do not properly place Daniel among the prophets, because (they say) he lived in the splendour of temporal dignities, and a kind of life different from other prophets. The twelve lesser prophets are, Hosea, Joel, Amos, Obadiah, Micah, Jonah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.

PROPROCTOR. Two assistants of the Proctors in the Universities nominated by them.

PROSES. These are hymns in the Roman Church which are called *Prosæ*, Proses, a title given to compositions in rhyme, in which the laws of measure and quantity established by the ancient Greeks and Romans are neglected. These being sung after the Gradual or Introites, were likewise called *Sequasio*. Of this kind is the beautiful *stabat metre*. The use of prosing began at the latter end of the ninth century.—*See Burney's History of Music*, ii. 228.

PROTHESIS. The place in a Church on which the elements in the Eucharist are placed, previously to their being laid as an oblation on the altar. Called also Credence.

PROTESTANT. The designation of Protestant is used in England as a general term to denote all who protest against Popery. Such, however, was neither the original acceptation of the word, nor is it the sense in which it is still applied, on the continent. It was originally

given to those who protested against a certain decree issued by the Emperor Charles V. and the Diet of Spires, in 1529.—*Mosheim, Book* iv. 26.

On the continent it is applied as a term to distinguish the Lutheran communions. The Lutherans are called Protestants; the Calvinists, the Reformed. The use of the word among ourselves in a sense different from that adopted by our neighbours abroad, has sometimes led to curious mistakes. The late Mr. Canning, for instance, in his zeal to support the Romanists, and not being sufficiently well instructed in the principles of the Church of England, assumed it as if it were an indisputable fact that, being Protestants, we must hold the doctrine of consubstantiation. Having consulted, probably, some foreign history of Protestantism, he found that one of the tenets which distinguishes the "Protestant," *i. e.* the Lutheran, from the "Reformed," *i. e.* the Calvinist, is that the former maintains, the latter denies, the dogma of consubstantiation.

It is evident that in *our* application of the word it is a mere term of negation. If a man says that he is a Protestant, he only tells us that he is *not* a Romanist,—at the same time he may be what is worse, a Socinian or even an Infidel, for these are all united under the common principle of protesting against Popery. The appellation is not given to us, I believe, in any of our formularies, and has chiefly been employed in politcal warfare as a watchword to rally in one band all who, whatever may be their religious differences, are prepared to act politically against the aggressions of the Romanists. In this respect it was particularly useful at the time of the Revolution, and as politics intrude themselves into all the considerations of an Englishman, either directly or indirectly, the term is endeared to a powerful and influential party in the State. But on the very ground that it thus keeps out of view distinguishing and vital principles, and unites in apparent agreement those who essentially differ, many of our divines object to the use of the word. They contend, with good reason, that it is quite absurd to speak of the Protestant *Religion*, since a religion must of course, be distinguished not by what it renounces but by what it professes: they apprehend that it has occasioned a kind of

sceptical habit, of inquiring not how much we ought to believe, but how much we may *refuse* to believe; of looking at what is negative instead of what is positive in our religion; of fearing to inquire after the truth lest it should lead to something which is held by the Papists in common with ourselves, and which, *therefore*, as some persons seem to argue, no sound Protestant can hold; forgetting that on this principle we ought to renounce the Liturgy, the Sacraments, the doctrine of the Trinity, the Divinity and atonement of CHRIST,—nay, the very Bible itself. It it is on these grounds that some writers have scrupled to use the word. But although it is certainly absurd to speak of the Protestant *religion—i. e.* a negative religion, yet there is no absurdity in speaking of the Church of England, or of the Church of America, as a Protestant *Church*— the word Church conveys a positive idea, and there can be no reason why we should not have *also* a negative appellation. If we admit that the Church of Rome is a true though a corrupt Church, it is well to have a term by which we may always declare that, while we hold in common with her all that she has which is Catholic, scriptural, and pure, we protest for ever against her multiplied corruptions. Besides, the word, whether correctly or not, is in general use, and is in a certain sense applicable to the Church of England; it is surely therefore, better to retain it, only warning our congregations that when we call ourselves Protestants, we mean no more to profess that we hold communion with all parties who are so styled, than the Church of England, when in her creeds and formularies she designates herself not as the *Protestant* but as the *Catholic* Church of this country, intends to hold communion with those Catholic Churches abroad which have infused into their system the principles of the Council of Trent. Protestant is our negative, Catholic our definitive name. We tell the Papist that with respect to him we are Protestant; we tell the Protestant Dissenter that with respect to him we are Catholics; and we may be called Protestant or Protesting Catholics, or as some of our writers describe us, Anglo-Catholics.

PSALMODY: the art or act of singing psalms. Psalmody was always esteemed a considerable part of devotion,

and usually performed in the standing posture; and as to the manner of pronunciation, the plain song was sometimes used, being a gentle inflection of the voice, not much different from reading, like the chant, in Cathedrals; at other times more artificial compositions were used like our anthems.

PSALMS. *The Book of Hymns.* The Book of Psalms is a collection of hymns or sacred songs in praise of GOD, and consists of poems of various kinds. They are the productions of different persons, but are generally called the Psalms of David, because a great part of them was composed by him, and David himself is distinguished by the name of the Psalmist. We cannot now ascertain all the Psalms written by David, but their number probably exceeds seventy; and much less are we able to discover the authors of the other Psalms, or the occasions upon which they were composed; a few of them were written after the return from the Babylonian captivity.

PSALTER. The Book in which the Psalms are arranged for the Service of the Church. The division of the Psalms into daily portions, as given in our Prayer-books, has been done with a view to convenience. Something like this has long prevailed in the Church, but without its regularity and system. Thus, in Egypt, at first, in some places, they read 60 psalms; in others, 50; and afterwards they all agreed to recite 12 only. Columbanus, in his rule, appointed the number of psalms to vary according to the seasons of the year, and the length of the nights; so that sometimes 75 were sung. In the monasteries of Armenia they repeat 99 Psalms to the present day. Previously to the reform of our offices, the English Church prescribed 12 psalms for the nocturn; but at that period the number was reduced on an average to three, by the division of the 119th, and by reckoning some other long psalms as each more than one. Under the present arrangement, the Psalms are divided into 60 portions, two of which are appointed for each day of the month. Selections are also set forth by the American Church, which may be used instead of the regularly appointed portions.

The custom of repeating the psalms alternately, or verse by verse, between the minister and the people, is probably

designed to supply the place of the ancient antiphon, or the responsive chanting of the psalms by two distinct choirs. This latter practice is still retained in the cathedrals of England, and is more primitive than the alternate reading now prevailing in parish Churches.

PUBLIC WORSHIP. The 90th Canon ordains: the churchwardens or questmen of every parish, and two or three more discreet persons to be chosen for sidesmen or assistants, shall diligently see that all the parishioners duly resort to their church upon all Sundays and Holydays, and there continue the whole time of Divine service; and all such as shall be found slack or negligent in resorting to the church, (having no great or urgent cause of absence) they shall earnestly call upon them: and after due monition, (if they amend not) they shall present them to the Ordinary of the place.

Art. 20. The Church hath power to decree rites or ceremonies, that are not contrary to GOD's word.

Art. 34. It is not necessary that traditions and ceremonies be in all places one, or utterly like; for at all times they have been divers, and may be changed according to the diversity of countries, times, and men's manners: so that nothing be ordained against GOD's word. Whosoever, through his private judgment, willingly and purposely doth openly break the traditions and ceremonies of the church, which be not repugnant to the word of GOD, and be ordained aud approved by common authority; ought to be rebuked openly, (that others may fear to do the like,) as he that offends against the common order of the Church, and hurts the authority of the magistrate, and wounds the consciences of weak brethren. Every particular or national Church, hath authority to ordain, change and abolish ceremonies or rites of the Church, ordained only by man's authority; so that all things be done to edifying.

Can. 6. Whoever shall affirm, that the rites and ceremonies of the Church of England by law established, are wicked, anti-christian, or superstitious; or such as, being commanded by lawful authority, men who are zealously and godly affected may not with any good conscience approve them, use them, or as occasion requireth subscribe unto them: let him be excommunicated ipso facto, and

not restored until he repent, and publicly revoke such his wicked errors.

By Can. 80. The churchwardens or questmen of every church and chapel shall, at the charge of the parish, provide the book of Common Prayer, lately explained in some few points by his majesty's authority, according to the laws and his highness's prerogative in that behalf; and that with all convenient speed, but at the furthest within two months after the publishing of these our constitutions. Every dean, canon, and prebendary, of every cathedral or collegiate church, and all masters and other heads, fellows, chaplains, and tutors of or in any college, hall, house of learning, or hospital, and every public professor and reader in either of the universities, and in every college elsewhere, and every parson, vicar, curate, lecturer, and every other person in holy orders, and every schoolmaster keeping any public or private school, and every person instructing or teaching any youth in any house or private family, as a tutor or schoolmaster, who shall be incumbent, or have possession of any deanry, canonry, prebend, mastership, headship, fellowship, professor's place, or reader's place, parsonage, vicarage, or any other ecclesiastical dignity or promotion, or of any curate's place, lecture, or school, or shall instruct or teach any youth, as tutor or schoolmaster, shall at or before his admission to be incumbent, or having possession aforesaid, subscribe the declaration following: "I A. B. do declare, that I will conform to the Liturgy of the Church of England, as it is now by law established." 13 and 14 *Car.* 2 *c.* 4. *s.* 8. 1 *Will. sess.* 1 *c.* 8. *s.* 11. And no form or order of common prayers, administration of Sacraments, rites or ceremonies shall be openly used in any church, chapel, or other public place than what is prescribed in the said book. *s.* 17.

By Can. 4. Whosoever shall affirm, that the form of God's worship in the Church of England, established by law, and contained in the book of Common Prayer and administration of Sacraments, is a corrupt, superstitious, or unlawful worship of God, or containeth any thing in it that is repugnant to the Scriptures; let him be excommunicated ipso facto, and not restored but by the Bishop of the place, or Archbishop, after his repentance and public revocation of such his wicked errors.

By Can. 38. If any minister after he hath subscribed to the book of Common Prayer, shall omit to use the form of prayer, or any of the orders or ceremonies prescribed in the communion book, let him be suspended; and if after a month he do not reform and submit himself, let him be excommunicated; and then if he shall not submit himself within the space of another month, let him be deposed from the ministry.

And by Can. 98. After any judge ecclesiastical hath pronounced judicially against contemners of ceremonies, for not observing the rites and orders of the Church of England, or for contempt of public prayer; no judge *ad quem* shall allow of his appeal, unless the party appellant do first personally promise and avow, that he will faithfully keep and observe all the rites and ceremonies of the Church of England, as also the prescript form of Common Prayer, and do likewise subscribe to the same.

By the 13 and 14 Car. 2. c. 4. In all places where the proper incumbent of any parsonage, or vicarage, or benefice with cure, doth reside on his living, and keep a curate; the incumbent himself in person (not having some lawful impediment to be allowed by the ordinary of the place) shall once at the least in every month openly and publicly read the Common Prayers and service in and by the said book prescribed, and (if there be occasion) administer each of the Sacraments and other rites of the Church, in the parish church or chapel belonging to the same, in such order, manner, and form as in and by the said book is appointed: on pain of £5. to the use of the poor of the parish for every offence, upon conviction by confession, or oath of two witnesses, before two justices of the peace; and in default of payment within ten days, to be levied by distress and sale by warrant of the said justices, by the churchwardens or overseers of the poor of the said parish. s. 7.

By the 2 and 3 Edw. VI. c. 1. and 1 Eliz. c. 2. it is enacted as follows: if any parson, vicar, or other whatsoever minister, that ought or should sing or say common prayer mentioned in the said book, or minister the Sacraments, refuse to use the said common prayers, or to minister the Sacraments in such cathedral or parish church, or other places as he should use to minister the

same, in such order and form as may be mentioned and set forth in the said book; or shall wilfully or obstinately, standing in the same, use any other rite, ceremony, order, form, or manner of celebrating the LORD'S Supper, openly or privily, or matins, even-song, administration of the Sacraments, or other open prayer than is mentioned and set forth in the said book; or shall preach, declare, or speak any thing in the derogation or depraving the said book, or any thing therein contained, or of any part thereof; and shall be thereof lawfully convicted, according to the laws of this realm, by verdict of twelve men, or by his own confession, or by the notorious evidence of the fact, he shall forfeit to the King (if the prosecution is on the statute of the 2 and 3 Edward VI.) for his first offence, the profit of such one of his spiritual benefices or promotions as it shall please the King to appoint, coming or arising in one whole year after his conviction, and also be imprisoned for six months; and for his second offence be imprisoned for a year, and be deprived ipso facto of all his spiritual promotions, and the patron shall present to the same as if he were dead; and for the third offence shall be imprisoned during life.

Can. 18. No man shall cover his head in the church or chapel in the time of Divine service, except he have some infirmity; in which case let him wear a night cap, or coif. All manner of persons then present shall reverently kneel upon their knees, when the general confession, litany, or other prayers are read; and shall stand up at the saying of the belief, according to the rules in that behalf prescribed in the Book of Common Prayer. And likewise when in time of Divine service the LORD JESUS shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed; testifying by these outward ceremonies and gestures their inward humility, Christian resolution, and due acknowledgment that the LORD JESUS CHRIST, the true Eternal SON of GOD, is the only SAVIOUR of the world, in whom alone all the mercies, graces, and promises of GOD to mankind, for this life and the life to come, are fully and wholly comprised. And none, either man, woman, or child, of what calling soever, shall be otherwise at such times busied in the church, than in quiet

attendance to hear, mark, and understand that which is read, preached or ministered; saying in their due places audibly with the minister, the Confession, the LORD'S Prayer, and the Creed: and making such other answers to the public prayers, as are appointed in the Book of Common Prayer: neither shall they disturb the service or sermon, by walking, or talking, or any other way; nor depart out of the church during the time of Divine service or sermon, without some urgent or reasonable cause.

Can. 14. The Common Prayer shall be said or sung distinctly and reverently, upon such days as are appointed to be kept holy by the Book of Common Prayer, and their eves, and at convenient and usual times of those days, and in such places of every church, as the Bishop of the diocese or ecclesiastical Ordinary of the place shall think meet for the largeness or straitness of the same, so as the people may be most edified. All ministers likewise shall observe the orders, rites, and ceremonies prescribed in the Book of Common Prayer, as well in reading the Holy Scriptures and saying of prayers, as in administration of the Sacraments, without either diminishing in regard of preaching, or in any other respect, or adding any thing in the matter or form thereof.

And by the Preface to the Book of Common Prayer: All priests and deacons are to say daily the morning and evening prayer, either privately or openly, not being let by sickness, or some other urgent cause. And the curate that ministereth in every parish church or chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the parish church or chapel where he ministereth: and shall cause a bell to be tolled thereunto, a convenient time before he begin, that the people may come to hear GOD'S word, and to pray with him.

PULPIT. Sermons were originally delivered from the steps of the altar, but in our Church a raised desk called a pulpit is ordered in every Church, from which the preacher addresses his flock.

PURGATORY. A place in which souls are supposed by Papists to be purged by fire from carnal impurities, before they are received into heaven. The first authoritative decree concerning Purgatory, is to be found in the Coun-

cil of Florence, in which Council endeavours were made (and with momentary success) to persuade the representatives of the Greek Church to adopt the Roman innovations and, amongst others, this of purgatory, which was so vague and undefined that the former found it necessary to ask what it was that they meant by it. This inquiry produced the following synodical definition of it:—

"Since you have demanded to have the faith of the Roman Church expressed concerning the truth of purgatory, we briefly reply in these writings, 'that if any who truly repent depart from life before that by worthy fruits of repentance they have made satisfaction for their sins of commission and omission, their souls are purified after death, and to the relieving these pains the suffrages of the faithful who are alive, to wit, the sacrifices of masses, prayers, alms, and other pious works, are profitable."—"But whether purgatory is a fire. or a mist, or a whirlwind, or anything else, we do not dispute."

When first this error was broached by *individuals* it is not easy to determine, but in St. Angustine's time, A.D. 398, it appears to have been new, as he speaks of it as a thing which "possibly may be found so, and possibly never;' and so our English Bede, "not altogether incredible." Its novelty, as an article of faith, is well expressed by Fisher, Bishop of Rochester: "For some time it was unknown; but lately known to the Catholic Church. Then it was believed by some persons, by little and little, partly from Scripture and partly from Revelations."

PURIFICATION *of the Virgin Mary.* This holyday is kept in memory of the presentation of CHRIST in the Temple: and is observed in the Church of England on the 2nd of February. It was a precept of the Mosaic law, that every first-born son should be holy unto the LORD, to attend the service of the temple or tabernacle, or else to be redeemed with an offering of money, or sacrifice. The mother, also, was obliged to separate herself forty-days from the congregation, after the birth of a male, and eighty after that of a female; and then was to present a lamb, if in good circumstances, or a couple of pigeons, if she was poor. All this was exactly performed after the birth of our SAVIOUR, who came to fulfil all righteous-

ness; and was willing, in all particulars of his life, that a just obedience should be paid to the public ordinances of religion. The offering made in this case is an undesigned coincidence attesting the poverty of His parents. This feast is of considerable antiquity. St. Chrysostom mentions it as celebrated at his time in the Church.

PURITANS. A name assumed by the ultra-protestants in the reigns of Elizabeth, James I. and Charles I., who called themselves pure, though their doctrines were so impure as to lead them on to the murder of their Archbishop and their King. A violent and popular outcry has often been raised against the Church because, at the Restoration, those of the clergy who refused to conform were ejected from their benefices. But it will be well to see how the case really stands, *Seven thousand* English clergymen, having refused to take the covenant at the great rebellion, were ejected from their livings, their places being supplied by dissenting teachers. This most honourable testimony to the clergy of the Church of England at that period ought never to be forgotten. At the Restoration it was required that all those persons who had thus become possessed of the property of the English Church should either conform to the regulations of the Church or resign. Of all the Puritan clergy then in possession, only two thousand thought fit to resign rather than comply. And these two thousand were ejected from what? From their rights? No, but from their usurpations. Five thousand conformed and still retained possession of the Church property, so that many of the previously ejected clergy of the Church of England who hoped, at the Restoration, to be restored to their own, were sorely disappointed and cruelly used. This treatment of the English clergy by the Puritans is worthy of notice, and is an instructive commentary on the spirituality of their pretensions, and the tendencies of their consciences.

The taking of the covenant was now pressed close through all the parliament quarters, which brought a terrible persecution upon the loyal clergy. Those who refused to comply were turned out of their houses, and not suffered to compound either for personal or real estate. This rigour forced great numbers of the clergy to quit their benefices, and retire to places under the king's pro-

tection. These *vacancies* were partly supplied by those *Presbyterians* who had formerly been *lecturers* or chaplains; partly by young unqualified students from the Universities. To which we may add, some refugees from *Scotland* and *New England;* who came in for their share of preferment. And some of those Puritans, who had formerly declaimed so much against *pluralities,* were now reconciled to the holding two or three livings. As to the honest clergy, who refused to join the rebellion, or revolt from the Church, they were sequestered and imprisoned; and almost every way harassed and undone. From the year 1641 to six years forward, there were an hundred and fifteen clergymen turned out of their livings within the *bills of mortality:* most of these were plundered, and their wives and children set in the streets. By these barbarities at London, the reader may conjecture the greatness of the calamity in the rest of the kingdom. They had another way of reaching the orthodox clergy beside the covenant. Some of them were sequestered and ejected upon pretence of scandal and immorality. But to show the iniquity of their proceedings upon this head, it may be observed *First,* that some of the crimes charged upon them were capital: and therefore, since the forfeiture of their lives was not taken, we may reasonably believe the proof was defective. *Secondly,* the depositions against them were seldom taken upon oath, but bare affirmation went for evidence. *Thirdly,* many of the complainants were apparently factious men who had deserted the Church, and professed an aversion to the hierarchy. *Fourthly,* many of these pretended criminals were ignorantly if not maliciously charged with delivering false doctrine: for instance, some were persecuted for preaching that *baptism washes away original sin:* And *lastly,* many were outed for *malignancy;* that is, for being true to their allegiance. In short, it is observed there were more turned out of their livings by the Presbyterians in three years, than were deprived by the Papists in Queen Mary's reign; or had been silenced, suspended, or deprived by all the Bishops from the first year of Queen Elizabeth to the time we are upon.—*Collier,* ii. 828.

PYX. The box in which the Romanists keep the Host.

QUAKERS. A sect which took its rise in England about

the middle of the seventeenth century, and rapidly found its way into other countries in Europe, and into the English settlements in North America. The members of this society, we believe, called themselves at first *Seekers*, from their seeking the truth; but after the society was formed, they assumed the appellation of Friends. The name of Quakers was given to them by their enemies, and though an epithet of reproach, seems to be stamped upon them indelibly. George Fox is supposed to be their first founder: but after the Restoration, Penn and Barclay gave to their principles a more regular form.

QUADRAGESIMA. A name formerly given to the first Sunday in Lent, from the fact of its being forty days before Easter, in round numbers.

QUARE IMPEDIT, is a writ which lies where one has an advowson, and the parson dies and another presents a clerk, or disturbs the rightful patron to present.

QUARE IMCUMBRAVIT, is a writ which lies where two are in plea for the advowson of a church, and the Bishop admits the clerk of one of them within the six months: then the other shall have this writ against the Bishop.

QUARE NON ADMISIT, is a writ which lies where a man has recovered an advowson, and sends his clerk to the Bishop to be admitted, and the Bishop will not receive him.

QUINQUAGESIMA, a Sunday, so called, because it is the fiftieth day before Easter, reckoned in the whole numbers, SHROVE SUNDAY.

QUOD PERMITTAT, is a writ granted to the successor of a parson, for the recovery of pasture, by the statute of the 13 Edward I. c. 24.

QUESTMEN. Persons appointed to help the churchwardens.

RANTERS. A denomination which arose in the year 1645. They set up the light of nature under the name of CHRIST in men. With regard to the Church, Scripture, ministry, &c. their sentiments were the same as the Seekers. The sect thus instituted is now extinct, and the name is given to the Primitive Methodists, as a branch of the Methodists are denominated.

RATE. *Church Rate.* Rates for the repairs of the church are to be made by the churchwardens with the

parishioners assembled, upon public notice given in the church. And the major part of them that appear, shall bind the parish: or if none appear, the churchwardens alone may make the rate; because they, and not the parishioners, are to be cited and punished, in defect of repairs. But the Bishop cannot direct a commission, to rate the parishioners, and appoint what each one shall pay: this must be done by the churchwardens and parishioners; and the spiritual court may inflict spiritual censures till they do. *Gibs.* 196. 1 *Bac. Abr.* 373.

But if the rate be illegally imposed, by such commission from the Bishop, or otherwise, without the parishioners' consent, yet if it be after assented to, and confirmed by the major part of the parishioners, that will make it good. *Wats.* c. 39.

And these levies are not chargeable upon the land, but upon the person in respect of the land, for the more equality and indifferency. *Degge P.* 1. c. 12.

And houses as well as lands are chargeable, and in some places houses only; as in cities and large towns where there are only houses, and no lands to be charged. *Hetl.* 130. 2 *Lutw.* 1019.

It hath been said, that if a person be rated for the ornaments of the church, according to his land which he hath in the parish; a prohibition lieth: because for these he ought to be rated according to his personal estate. 2 *Roll's Abr.* 291.

And that if a person who is not an inhabitant within the parish, but hath land there, is rated there for the ornaments of the church according to his land; a prohibition lieth: for the inhabitants ought to be rated for them. M. 20 J. And Yelverton said, that this had been divers times so resolved. 2 *Roll's Abr.* 291.

And Lindwood says, that persons living out of the parish, and having lands within the parish, shall be rated for the same in respect of real but not of personal charges; and for this he refers to several passages in the civil law. *Lindw.* 255.

And Dr. Gibson says, a rate for the reparation of the fabric of the church is real, charging the land, and not the person; but a rate for ornaments is personal, upon the goods and not upon the land. Thus it was defined

and agreed in the Court of King's Bench, E. 8 Jac. where the tax was, for the reparation of the church, for church ornaments, and for sexton's wages; and because the person rated, though an occupier of land in the parish, dwelt out of it, he was declared to be unduly rated in the two last articles; and it was further agreed, that if a tax be made for the reparation of seats in a church, a foreigner shall not be taxed for that, because he hath no benefit by them in particular. The same distinction, as to ornaments, was again declared to be good. M. 20. Jac. And long after these, in *Woodward's* case, in the 4th James II. where the matter was, a tax for the bells of the church, a prohibition was granted, upon this suggestion, that the party who prayed it, was not an inhabitant of the parish; and the court gave for reason, because it is a personal charge to which the inhabitants alone are liable, and not those who only occupy in that parish, and live in another. *Gibs.* 196.

And Sir Simon Degge saith thus: There hath been some question made, whether one that holds lands in one parish, and resides in another, may be charged to the ornaments of the parish where he doth not reside; and some opinions have been, that foreigners were only chargeable to the shell of the church, but not to bells, seats, or ornaments. But he says, he conceives the law to be clearly otherwise; and that the foreigner that holds lands in the parish, is as much obliged to pay towards the bells, seats, and ornaments, as to the repair of the church; otherwise there would be great confusion in making several levies, the one for the repair of the church, the other for the ornaments, which he says he never observed to be practised within his knowledge. And it is possible that all, or the greatest part of the land in a parish may be held by foreigners; and it were unreasonable in such case to lay the whole charge upon the inhabitants, which may be but a poor shepherd. The reason alleged against this charge upon the foreigners, is chiefly because the foreigner hath no benefit by the bells, seats, and ornaments; which receives an answer in Jeffrey's case (5 Co. 67.) for there it is resolved, that landholders that live in a foreign parish, are in judgment of law inhabitants and parishioners, as well in the parish where they hold lands,

as where they reside; and may come to the parish meetings, and have votes there as well as others. For authorities in the case, it is clear by the canon law, that all landholders, whether they live in the parish or out of it, are bound to contribute. And he hath seen (he says) a report under the hand of Mr. Latch, that it was resolved in Willmot's case, H. 6 Ja. and in Chester's case in the 10 Ja. that a foreigner that held lands in another parish wherein he did not reside, was as much chargeable to the ancient ornaments of the church, as bells, seats, and the like, as those that lived in the parish; but that such landholders could not be charged to new bells, organs, or such like. And Mr. Bulstrode (1 Bulstr. 20.) reports a case about the same time, that the chief justice Fleming and Mr. Justice Williams were of the same opinion, and gave this reason, that the foreigner might come to the church if he pleased. *Degge P.* 1 *c.* 12.

And the practice, from its ease and convenience seems now generally to go with this latter opinion.

If a parish plead a custom for it to be laid only for lands, and not for houses, or to be laid only for arable lands, and to be excused for their pastures; or to be laid only for their sheep walks, and not for the rest; the custom cannot be good: for by the law, all lands and houses are to be equally rated; and their paying for some part, can be no good cause for the discharge of the rest. *Hetl.* 130. *Latch.* 203.

Stratford. All persons, as well religious, as others whatsoever, having possessions, farms, or rents, which are not of the glebe or endowment of the churches to be repaired, living within the parish or elsewhere, shall be bound to contribute with the rest of the parishioners of the aforesaid churches, as often as shall be needful, to all charges incumbent upon the parishioners, concerning their church and the ornaments thereof, by law or custom, having respect unto the quantity of such possessions and rents. Whereunto, so often as shall be necessary, the ordinary shall compel them by ecclesiastical censures and other lawful means. *Lind.* 255.

If a person inhabiteth in one parish, and hath land in another parish, which he occupieth himself there; he shall be charged for this land, for the reparation of the

church of the parish in which the land lieth: because he may come there when he will, and he is to be charged in respect of the land. 2 *Roll's Abr.* 289.

But a person cannot be charged in the parish where he inhabiteth, for land which he hath in another parish, to the reparation of that church where he inhabiteth; for then he might be twice charged: for he may be charged for this in the parish where the land lieth. 2 *Roll's Abr.* 289.

And therefore the rate shall be laid upon all lands within the parish, although the occupiers inhabit in another parish. Which point was first fully settled in Jeffrey's case, M. 31 and 32 El. (5 Co. 66.) where it was also resolved (pursuant to the opinion of divers civilians under their hands,) that such occupation of land maketh the person occupying a parishioner, and entitles him to come to the assemblies of the same parish, when they meet together for such purposes; and it was said, that if such lands were not liable to be rated, a person who inhabiteth in one parish might occupy the greatest part of the lands in another parish, and so churches might come to ruin.

Where such lands are in farm: not the lessor, but the tenant shall pay. For (as it was determined in Jeffrey's case before cited) there is an inhabitant and parishioner who may be charged; and the receipt of the rent doth not make the lessor a parishioner. And so it was resolved in the 4 W. (4 Mod. 148.) where a libel was in the spiritual court, for not paying a rate; and the suggestion in order to a prohibition was, that the lands were in the occupation of his tenant, and himself was not a parishioner; and it was held to be a good suggestion, and that the tenant should be charged, and not the owner. *Gibs.* 197.

It is said, that the patron of a church, as in right of the founder, may prescribe, that in respect of the foundation, he and his tenants have been freed from the charge of repairing the church. *Degge, p.* 1. *c.* 12.

The rectory, or vicarage which is derived out of it, are not chargeable to the repair of the body of the church, steeple, public chapels, or ornaments; being at the whole charge of repairing the chancel. *Degge, p.* 1. *c.* 12.

But an impropriator of a rectory or parsonage, though

bound to repair the chancel, is also bound to contribute to the reparations of the church, in case he hath lands in the parish which are not parcel of the rectory. This was adjudged by the whole court in Serjeant Davie's case, without any question made of it. *Gibs.* 197.

The inhabitants of a precinct where is a chapel, though it is a parochial chapel, and though they do repair that chapel, are nevertheless of common right contributory to the repairs of the mother church. If they have seats at the mother church, to go thither when they please, or receive sacraments, or sacramentals, or marry, christen, or bury at it, there can be no pretence for a discharge. Nor can any thing support that plea, but that they have time out of mind been discharged (which also is doubted whether it be of itself a full discharge;) or that in consideration thereof, they have paid so much to the repair of the church, or the wall of the churchyard, or the keeping of a bell, or the like compositions (which are clearly a discharge.) *Gibs.* 197.

Dr. Godolphin says, it is contrary to common right, that they who have a chapel of ease in a village, should be discharged of repairing the mother church; for it may be that the church, being built with stone, may not need any reparation within the memory of man: and yet that doth not discharge them, without some special cause of discharge shewed. *God.* 153.

Every inhabitant dwelling within the parish, is to be charged according to his ability, whether in land or living within the same parish, or for his goods there; that is to say, for the best of them, but not for both.

Every farmer dwelling out of the parish, and having lands and living within the said parish in his own occupation, is to be charged to the value of the same lands or living, or else to the value of the stock thereupon; even for the best, but not for both.

Every farmer dwelling out of the parish, and having lands and living within the parish, in the occupation of any farmer or farmers, is not to be charged; but the farmer or farmers thereof are to be charged in particularity, every one according to the value of the land which he occupieth, or according to the stock thereupon; even for the best, but not for both.

Every inhabitant and farmer occupying arable land within the parish, and feeding his cattle out of the parish, is to be charged for the arable lands within the parish, although his cattle be fed out of the parish.

Every farmer of any mill within the parish, is to be charged for that mill; and the owner thereof (if he be an inhabitant) is to be charged for his hability in the same parish, besides the mill.

Every owner of lands, tenements, copyholds, or other hereditaments, inhabiting within the parish, is to be taxed according to his wealth in regard of a parishioner, although he occupy none of them himself; and his farmer or farmers also are to be taxed for occupying only.

The assessors are not to tax themselves, but to leave the taxation of them to the residue of the parish. *God. Append.* 10, 11.

Repairs of Churches. Anciently, the Bishops had the whole tithes of the diocese; a fourth part of which, in every parish, was to be applied to the repairs of the church: but upon a release of this interest to the rectors, they were consequently acquitted of the repairs of the churches. *Degge, p.* 1. *c.* 12.

And by the canon law, the repair of the church belongeth to him who receiveth this fourth part; that is, to the rector, and not to the parishioners.

But custom (that is, the common law) transferreth the burden of reparation, at least of the nave of the church, upon the parishioners; and likewise sometimes of the chancel, as particularly in the city of London in many churches there. And this custom the parishioners may be compelled to observe, where such custom is. *Lind.* 53.

But, generally, the parson is bound to repair the chancel. Not because the freehold is in him, for so is the freehold of the church; but by the custom of England, which hath allotted the repairs of the chancel to the parson, and the repairs of the church to the parishioners: yet so, that if the custom hath been for the parish, or the estate of a particular person to repair the chancel, that custom shall be good; which is plainly intimated by Lindwood as the law of the Church, and is also confirmed by the common law, in the books of reports. But as to the obligation resting upon the parson, or upon the vicar;

concerning that, the books of common law say nothing; and so it is wholly left upon that foot, on which the law of the Church hath placed it. *Gibs.* 199.

As to the vicars, it is ordained by a constitution of Archbishop Winchelsea, that the chancel shall be repaired by the rectors and vicars, or others to whom such repair belongeth. Whereupon Lindwood observes, that where there is both rector and vicar in the same church, they shall contribute in proportion to their benefice. Which is to be understood, where there is not a certain direction, order, or custom, unto which of them such separation shall appertain. *Lindw.* 253.

And as rectors or spiritual persons, so also impropriators are bound of common right to repair the chancels. This doctrine, (under the limitations expressed in the foregoing article) is clear and uncontested: the only difficulty hath been, in what manner they shall be compelled to do it; whether by spiritual censures only, in like manner as the parishioners are compelled to contribute to the repairs of the church, since impropriations are now become lay fees; or whether by sequestrations (as incumbents, and, as it should seem, spiritual impropriators of all kinds, may be compelled.) *Gibs.* 199.

As to this, it is said to have been the opinion of the court of common pleas, that the spiritual court may grant sequestration upon an impropriate parsonage for not repairing the chancel, M. 29, C. 2. 3 Keb. 829., yet by another book it is said, that the court of common pleas did incline that there could be no sequestration; for being made lay fee, the impropriation was out of the jurisdiction of the court christian, and they were only to proceed against the person as against another layman for not repairing the church, T. 22. C. 2. 2 Ventr. 35. And by the same case as reported 2 Mod. 257. it is said that the whole court except Atkins were of that opinion. *Wats c.* 39.

On the contrary, Dr. Gibson observes, that impropriations, before they became lay fees, were undoubtedly liable to sequestration; that the king was to enjoy them in the same manner as the religious had done, and nothing was conveyed to the king at the dissolution of monasteries but what the religious had enjoyed, that is, the profits

over and above the finding of Divine service, and the repairing of the chancel, and other ecclesiastical burdens: and the general saving (he says) in the 31 Hen. 8. c. 13. may be well extended to a saving of the right of the ordinary in this particular, which right he undoubtedly had by the law and practice of the Church, which said right is not abrogated by any statute whatsoever. And he observes further these things: 1. That although (as was expressly alleged in the two cases above referred to) this power had been frequently exercised by the spiritual courts; yet no instances do appear, before these, of any opposition made. 2. That in both the said instances, judgment was given, not upon the matter or point in hand, but upon errors found in the pleadings. 3. That one argument against the allowing the ordinary such jurisdiction, was *ab inconvenienti*, that such allowance would be a step towards giving ordinaries a power to augment vicarages; as they might have done, and frequently did, before the dissolution. Where there are more impropriators than one (as is very frequently the case) and the prosecution is to be carried on by the churchwardens, to compel them to repair, it seemeth advisable for the churchwardens first to call a vestry, and there (after having made a rate for the repair of the church and other expenses necessary in the execution of their office) that the vestry make an order for the churchwardens to prosecute the impropriators at the parish expense. In which prosecution, the court will not settle the proportion amongst the impropriators, but admonish all who are made parties to the suit, to repair the chancel, under pain of excommunication. Nor will it be necessary to make every impropriator a party, but only to prove that the parties prosecuted have received tithes or other profits belonging to the rectory sufficient to repair it; and they must settle the proportion among themselves. For it is not a suit against them for a sum of money, bnt for a neglect of the duty which is incumbent on all of them. Though it may be advisable, to make as many of them parties as can be come at with certainty. Repairing of the chancel is a discharge from contributing to the repairs of the church. This is supposed to be the known law of the church, in the gloss of

John de Athon upon a constitution of Othobon (hereafter mentioned) for the reparation of chancels; and is also evident from the ground of the respective obligations upon parson and parishioners to repair, the first the chancel, the second the church; which was evidently a division of the burden, and by consequence a mutual disengaging of each, from that part which the other took. And therefore as it was declared in Serjeant Davie's case, (2 *Roll's Rep.* 211,) that there could be no doubt but the impropriator was rateable to the church, for lands which were not parcel of the parsonage, notwithstanding his obligation, as parson, to repair the chancel; so, when this plea of the farmer of an impropriation, (2 *Keb.* 730. 742,) to be exempt from the parish rate because he repaired the chancel, was refused in the spiritual court, it must probably have been a plea offered to exempt other possessions also from church rates. *Gibs.* 199, 200.

If there be a chapel of ease within a parish, and some part of the parish have used time out of mind, alone, without others of the parishioners, to repair the chapel of ease, and there to hear service, and to marry, and all other things, but only they bury at the mother church; yet they shall not be discharged of the reparation of the mother church, but ought to contribute thereto: for the chapel was ordained only for their ease. 2 *Roll's Abr.* 289.

So in the said case, if the inhabitants who have used to repair the chapel, prescribe that they have time out of mind used to repair the chapel, and by reason thereof have been discharged of the reparation of the mother church; yet this shall not discharge them of the reparation of the mother church, for that is not any direct prescription to be discharged thereof; but it is by reason thereof, a prescription for the reparation of the chapel. 2 *Roll's Abr.* 290.

If the chapel be three miles distant from the mother church, and the inhabitants who have used to come to the chapel have used always to repair the chapel, and there marry and bury, and have never within sixty years been charged to the repair of the mother church; yet this is not any cause to have a prohibition: but they ought to shew in the spiritual court their exemption, if they have any, upon the endowment. 2 *Roll's Abr.* 290.

But if the inhabitants of a chapelry prescribe to be discharged *time out of mind* of the reparation of the mother church, and they are sued for the reparation of the mother church; a prohibition lieth upon this surmise. 2 *Roll's Abr.* 290.

If there be a parish church and chapel of ease within the same parish, and the chapel of ease hath time out of mind had all spiritual rights except sepulture, and this hath been used to be done at the parish church, and therefore they who have used to go to the chapel of ease, have used time out of mind to repair a part of the wall of the churchyard of the parish church, and in consideration thereof, and because that they who are of the chapel of ease have used time out of mind to repair the chapel of ease at their own costs, they have been time out of mind discharged of the reparation of the parish church; this is a good prescription: and therefore if they be sued in the spiritual court to repair the parish church, a prohibition lieth. 2 *Roll's Abr.* 290.

If the chapel of ease hath used time out of mind to have all Divine services except burial, and the inhabitants within the chapelry have likewise always repaired the chapel, and prescribe in consideration of 3s. 4d. a year to be paid for the reparation of the mother church to be discharged of the reparation of the mother church; if the inhabitants of the chapelry are sued for the reparation of the mother church, a prohibition lieth upon this modus. 2 *Roll's Abv.* 290.

If two churches be united, the repairs of the several churches shall be made as they were before the union. *Degge, P.* 1 c. 12.

Othobon. The archdeacon shall cause chancels to be repaired by those who are bound thereunto. *Ath.* 112.

Reynolds. We enjoin the archdeacons and their officials, that in the visitation of churches, they have a diligent regard to the fabric of the church, and especially of the chancel, to see if they want repair: and if they find any defects of that kind, they shall limit a certain time under a penalty, within which they shall be repaired. Also they shall inquire by themselves or their officials in the parishes where they visit, if there be ought in things or persons which wanteth to be corrected; and if they shall find any

such, they shall correct the same either then or in the next chapter. *Lindw.* 53.

The fabric of the church consisteth of the walls, windows, and covering. *Lindw.* 53.

Where the penalty is not limited, the same is arbitrary (saith Lindwood:) But this cannot intend here (he says) the penalty of excommunication; inasmuch as it concerneth the parishioners *ut universos*, as a body or whole society, who are bound to the fabric of the body of the church: for the pain of excommunication is not inflicted upon a whole body together, although it may be inflicted upon every person severally, who shall be culpable in this behalf. And the same may be observed as to the penalty of suspension: which cannot fall upon the parishioners as a community or collective body. Yet the archdeacon in this case, if the defect be enormous, may enjoin a penalty, that after the limited time shall be expired. Divine service shall not be performed in the church, until competent reparation shall be made: so that the parishioners may be punished by suspension or interdict of the place. But if there are any particular persons who are bound to contribute towards the repair, and although they be able, are not willing, or do neglect the same; such persons may be compelled by a monition to such contribution, under pain of excommunication: that so the church may not continue for a long time unrepaired, through their default. *Lindw.* 53.

But this was before the time that churchwardens had the special charge of the repairs of the church: and it seemeth now, that the process shall issue against the churchwardens, and that they may be excommunicated for disobedience.

Stratford. Forasmuch as archdeacons and other ordinaries in their visitations, finding defects as well in the churches as in the ornaments thereof, and the fences of the churchyard, and in the houses of the incumbents, do command them to be repaired under pecuniary penalties; and from those that do not obey do extort the same penalties by censures, wherewith the said defects ought to be repaired, and thereby enrich their own purses to the damage of the poor people; therefore that there may be occasion of complaint against the archdeacons and other

ordinaries and their ministers by reason of such penal exactions, and that it becometh not ecclesiastical persons to gape after or enrich themselves with dishonest and penal acquisitions; we ordain, that such penalties, so often as they shall be exacted, shall be converted to the use of such repairs, under pain of suspension *ab officio* which they shall *ipso facto* incur, until they shall effectually assign what was so received to the reparation of the said defects. *Lind.* 224.

By Canon 86. Every dean, dean and chapter, archdeacon, and others which have authority to hold ecclesiastical visitations by composition, law, or prescription; shall survey the churches of his or their jurisdiction, once in every three years, in his own person, or cause the same to be done.

And by the said canon they were required, from time to time, to certify the high commissioners for causes ecclesiastical, every year, of such defects in any the said churches, as he or they should find to remain unrepaired, and the names and sirnames of the parties faulty therein. Upon which certificate, the high commissioners were desired by the said canon *ex officio mero* to send for such parties, and compel them to obey the just and lawful decrees of the ecclesiastical ordinaries making such certificates. But by the 16 C. c. 11. the high commission court was abolished; so that the cognizance thereof now resteth solely upon the ecclesiastical judge.

By the statute of *circumspecte agatis*, 13 Ed. 1. st. 4. If prelates do punish for that the church is uncovered, or not conveniently decked; the spiritual judge shall have power to take knowledge, notwithstanding the king's prohibition.

The Church. This is intended not only of the body of the church, which is parochial, but also of any public chapel annexed to it; but it extendeth not to the private chapel of any, though it be fixed to the church, for that must be repaired by him that hath the proper use of it, for he that hath the profit ought to bear the burden. And this the parishioners ought to do, by custom known and approved: and the conusance thereof is allowed to the ecclesiastical court by this act. 2 *Inst.* 489.

Can. 85. The churchwardens or questmen shall take care and provide, that the churches be well and sufficiently repaired, and so from time to time kept and maintained, that the windows be well glazed, and that the floors be kept paved, plain and even.

If the churchwardens erect or add any thing new in the church, as a new gallery where there was none before; they must have the consent of the major part of the parishioners, and also a license of the Ordinary. 1 *Mod.* 237.

But as to the common reparations of the fabric or ornaments of the church, where nothing new is added or done, it doth not appear that any consent of the major part of the parishioners is necessary; for to this the churchwardens are bound by their office, and they are punishable if they do it not.

If the major part of the parishioners of a parish, where there are four bells, agree that there shall be made a fifth bell, and this is made accordingly, and they make a rate for paying for the same; this shall bind the lesser part of the parishioners, although they agree not to it: for otherwise any obstinate persons may hinder any thing intended to be done for the ornament of the church. 2 *Roll's Abr.* 291.

And although churchwardens are not charged with the repairs of the chancel, yet they are charged with the supervisal thereof, to see that it be not permitted to dilapidate and fall into decay; and when any such dilapidations shall happen, if no care be taken to repair the same, they are to make presentment thereof at the next visitation.

If a church be so much out of repair, that it is necessary to pull it down; or so little, that it needs to be enlarged: the major part of the parishioners, having first obtained the consent of the Ordinary to do what is needful, and meeting upon due notice, may make a rate for new building, or enlarging, as there shall be occasion. This was declared in the 29 C. 2. by all the three courts successively; notwithstanding the cause was much laboured by a great number of quakers who opposed the rate. 2 *Mod.* 222. *Gibs.* 197.

And the proper method of proceeding in such case seems to be thus: namely, that the churchwardens first

of all take care that public notice be given in the church for a general vestry of the whole parish for that purpose; which notice ought to be attested and carefully preserved, as being the foundation of all the subsequent proceedings. At the time and place of meeting, the minister and churchwardens ought to attend; and when the parishioners are assembled, the minister is proper to preside; and he, or one of the churchwardens, or such person as shall be appointed by them, ought to enter the orders of the vestry, and then have them read and signed, And agreeable thereunto, a petition to the Ordinary for a faculty (setting forth the particulars) should be drawn up and signed by the minister, churchwardens, and parishioners present, and approving thereof. Whereupon the Ordinary will issue a monition, to cite all persons concerned, to shew cause why a faculty should not be granted. Upon the return of which citation, if no cause or not sufficient cause is shewed, the Ordinary will proceed to grant a faculty as is desired, and as to him shall seem good.

READER. The office of reader is one of the five inferior orders in the Romish Church.

And in this kingdom, in churches or chapels where there is only a very small endowment, and no clergyman will take upon him the charge or cure thereof, it has been usual to admit readers, to the end that Divine service in such places might not altogether be neglected.

It is said, that readers were first appointed in the church about the third century. In the Greek Church they were said to have been ordained by the imposition of hands: But whether this was the practice of all the Greek Churches hath been much questioned. In the Latin Church it was certainly otherwise. The Council of Carthage speaks of no other ceremony, but the Bishop's putting the Bible into his hands in the presence of the people, with these words, "Take this book and be thou a reader of the Word of GOD, which office thou shalt faithfully and profitably perform, thou shalt have part with those that minister in the Word of GOD." And in Cyprian's time, they seem not to have had so much of the ceremony as delivering the Bible to them, but were made readers by the Bishop's commission and deputation only, to such a station in the church. *Bing. Antiq.* v. 2. p. 31.

Upon the Reformation here, they were required to subscribe to the following injunctions:—"*Imprimis*,—I shall not preach or interpret, but only read that which is appointed by public authority:—I shall not minister the Sacraments or other public rites of the Church, but bury the dead, and purify women after their childbirth:—I shall keep the register book according to the injunctions:—I shall use sobriety in apparel, and especially in the church at Common Prayer:—I shall move men to quiet and concord, and not give them cause of offence:—I shall bring into my Ordinary, testimony of my behaviour, from the honest of the parish where I dwell, within one half year next following:—I shall give place upon convenient warning so thought by the Ordinary, if any learned minister shall be placed there at the suit of the patron of the parish:—I shall claim no more of the fruits sequestered of such cure where I shall serve, but as it shall be thought meet to the wisdom of the Ordinary:—I shall daily at the least read one chapter of the Old Testament, and one other of the New, with good advisement, to the increase of my knowledge:—I shall not appoint in my room, by reason of my absence or sickness, any other man; but shall leave it to the suit of the parish to the Ordinary, for assigning some other able man:—I shall not read but in poorer parishes destitute of incumbents, except in the time of sickness, or for other good considerations to be allowed by the Ordinary:—I shall not openly intermeddle with any artificers' occupations, as covetously to seek a gain thereby; having in ecclesiastical living the sum of twenty nobles or above by the year."

This was resolved to be put to all readers and deacons by the respective Bishops, and is signed by both the Archbishops, together with the Bishops of London, Winchester, Ely, Sarum, Carlisle, Chester, Exeter, Bath and Wells, and Gloucester. *Strype's Annals*, v. 1, p. 306.

By the foundation of divers hospitals, there are to be readers of prayers there, who are usually licensed by the Bishop.

Reading Desk. The reading desk, or reading pew, appears to have been frequently erected at the same time as the pulpit, which was ordered by the Canons of 1603, to be placed in every church not already provided with

one. The reading desk is only once recognized in our Prayer Book, which is in the Rubric prefixed to the Commination, and it is remarkable that the term was first introduced there at the last revision of the Prayer Book in 1661; it is not found in any edition printed before that time. Bishop Sparrow tells us, that previously to the time of Cromwell, the reading pew had one desk for the Bible, looking towards the people to the body of the church, another for the Prayer Book looking towards the East, or upper end of the chancel And very reasonable was this usage; for when the people were spoken to, it was fit to look towards them, but when GOD was spoken to, it was fit to turn from the people. And besides, if there be any part of the world more honourable in the esteem of men than another, it is fit to look that way when we pray to GOD in public, that the turning of our bodies to a more honourable place may mind us of the great honour and majesty of the Person we speak to. And this reason St. Augustine gives of the Church's ancient custom of turning to the East in their public prayers, because the East is the most honourable part of the world, being the region of light, whence the glorious sun arises.

REAL PRESENCE. The Homily on the Sacrament expressly asserts, "Thus much we must be sure to hold, that in the Supper of the LORD there is no vain ceremony, no bare sign, no untrue figure of a thing absent: but the Communion of the Body and Blood of the LORD in a marvellous incorporation, which by the operation of the HOLY GHOST, is through faith wrought in the souls of the faithful," &c. In the office of the Communion, the elements are repeatedly designated as the Body and Blood of CHRIST; and after their reception we give thanks, that GOD "dost vouchsafe to feed us who have duly received these holy Mysteries, with the spiritual food of the most precious Body and Blood of [HIS] SON our SAVIOUR JESUS CHRIST." The Catechism, in agreement with this defines the "inward part" of this Sacrament to be "The Body and Blood of CHRIST, which are verily and indeed taken and received by the faithful in the LORD's Supper." The 28th Article asserts respecting the Eucharist, that "to such as rightly, worthily, and with faith receive the same, the Bread which we break is

a partaking of the Body of CHRIST; and likewise the Cup of Blessing is a partaking of the Blood of CHRIST. Thus the Church of England believes in the *Real Presence* of our LORD in the Eucharist, but as Bishop Cosins in his History of Transubstantiation remarks, we do not enquire into the *manner* of that presence. The difference between the ancient and Catholic doctrine on this subject, as held by the Church of England, and the doctrine of the Church of Rome is admirably stated by our martyr Reformer Bishop at his last trial, in language which would in these days be denounced as rank Popery; addressing his judge, he says: "My Lord, you know that where any equivocation, which is a word having two significations, is, except distinction be given, no direct answer can be made; for it is one of Aristotle's fallacies, containing two questions under one, the which cannot be satisfied with one answer. For both you and I agree herein, that in the Sacrament is the very true and natural Body and Blood of CHRIST, even that which was born of the Virgin Mary, which ascended into heaven, which sitteth on the right hand of GOD the FATHER, which shall come from thence to judge the quick and the dead, only we differ *in modo*, in the way and manner of being; we confess all one thing to be in the Sacrament, and dissent in the manner of being there, I, being fully by GOD's word thereto persuaded, confess CHRIST's natural Body to be in the Sacrament in deed by Spirit and grace, because that whosoever receiveth worthily that bread and wine, receiveth effectuously CHRIST's Body and drinketh HIS Blood, that is, he is made effectually partaker of HIS passion: and you make a grosser kind of being, enclosing a natural, a lively, and a moving body under the shape or form of bread and wine. Now, this difference considered, to the question thus I answer; that in the Sacrament of the Altar is the natural Body and Blood of CHRIST *veré et realiter*, in deed and in reality, if you take these terms in deed and really for spiritually by grace and efficacy; for so every worthy receiver receiveth the very true Body of CHRIST; but if you mean really and indeed, so that thereby you would include a lively and a moveable body under the forms of bread and wine, then in that sense is not CHRIST's Body in the Sacrament really and indeed."—*Wordsworth's Biography*, iii. 237.

His Biographer adds: "He always believed and maintained a *real* presence by grace to faith, and not a mere figure only: and although there were some English fanatics such as John Webb, George Roper, and Gregory Paske, who believed that the Sacrament was only a bare sign of CHRIST's Body, and nothing more than a remembrance of it: yet this was *not* the opinion of our martyrs."

RECTOR. A term applied to several persons whose offices are very different, as, 1. The Rector of a parish is a clergyman that has the charge and care of a parish, and possesses all the tithes, &c. 2. The same name is also given to the chief elective officer in several foreign universities, and also to the head master of large schools. 3. Rector is also used in several convents for the superior officer who governs the house. The Jesuits gave this name to the superiors of such of their houses as were either seminaries or colleges.

RECUSANT. A *Recusant*, in general, signifies any person, whether Papist or other, who refuseth to go to church and to worship GOD after the manner of the Church of England; a *Popish Recusant*, is a Papist who so refuseth; and a *Popish Recusant convict*, is a Papist legally convicted of such offence.

REDEMPTION denotes our recovery from sin and death, by the obedience and sacrifice of CHRIST, who on this account is called "The REDEEMER." Isaiah, lix. 20. Job, xix. 25.

REFORMATION. The rescue of our Church from the usurped dominion of the Pope, and its restoration from the corruptions of Popery to a nearer approach to primitive purity, which took place in the 16th century, is called the Reformation. The same term is applied to the contemporaneous Protestant movement on the continent.

REGIUM DONUM MONEY. Money allowed by Government to the Dissenters. The origin of it was in the year 1723. As the Dissenters approved themselves strong friends to the House of Brunswick, they enjoyed favour; and, being excluded all lucrative preferment in the Church, the prime minister wished to reward them for their loyalty, and, by a retaining fee, preserve them stedfast. A considerable sum, therefore, was annually lodged with the heads of the Presbyterians, Independents, and Baptists, to be

distributed among the necessitous ministers of their congregations.

REGENERATION. A Latin word, signifying new birth or being born again. We are taught in the Catechism that a Sacrament is an outward and visible sign of an inward and spiritual grace given unto us, ordained by CHRIST HIMSELF, as a means whereby we receive the same, and a pledge to assure us thereof. And we are taught also that inward and spiritual grace given to us, which by means of baptism we receive, is "a death unto sin, and a new birth unto righteousness; for being by nature born in sin and the children of wrath, we are hereby," i. e. by baptism, "made children of grace. Hence the catechism teaches every baptized child to speak of his baptism as that "wherein I was made a member of CHRIST, the child of GOD, and an inheritor of the kingdom of heaven." Hence, in perfect consistency with the catechism, the minister immediately after the administration of this sacrament to a child, addresses the congregation thus: "Seeing now, dearly beloved brethren, that *this child is* regenerate, and grafted into the body of CHRIST'S Church, let us give thanks unto ALMIGHTY GOD for these benefits; and with one accord make our prayers unto HIM, that *this child* may lead the rest of *his* life according to this beginning." And he returns thanks to our merciful FATHER that it hath pleased HIM "to regenerate this infant with THY HOLY SPIRIT." In the office for the baptism of such as are of riper years, the connexion between baptism and regeneration is as closely observed. To many persons, this doctrine is very offensive. We believe that it is repudiated by all dissenters except the Romish, who, amidst their many errors retain this evangelical truth. As an answer to the objections urged against this Scriptural doctrine, we shall quote the words of the late Mr. Simeon, of Cambridge; we do so because we have seldom seen this truth more briefly vindicated. His friends assert that he was afterwards heterodox on this point, but the following passage is from his works, vol. ii. p. 259.

"In the baptismal service, *we thank* GOD *for having regenerated the baptized infant by his* HOLY SPIRIT. Now from hence it appears that *in the opinion of our*

Reformers, regeneration and remission of sins did accompany baptism. But in what sense did they hold this sentiment? Did they maintain that there was no need for the seed then sown in the heart of the baptized person to grow up and to bring forth fruit; or that he could be saved in any other way than by a progressive renovation of his soul after the Divine image? Had they asserted any such doctrine as that, it would have been impossible for any enlightened person to concur with with them. But nothing can be conceived more repugnant to their sentiments than such an idea as this; so far from harbouring such a thought, they have, and that too in this very prayer, taught us to look to GOD for that total change both of heart and life which *long since their days has begun to be expressed* by the term regeneration. *After thanking* GOD *for regenerating the infant by* HIS HOLY SPIRIT, we are taught to pray 'that he being dead unto sin, and living unto righteousness, may crucify the old man, and utterly abolish the whole body of sin,' and then declaring the total change to be the necessary mean of his obtaining salvation, we add 'so that finally with the residue of THY holy Church he *may* be an inheritor of THINE everlasting kingdom.' Is there (I would ask) any person that can require more than this? or does GOD in his word require more? There are two things to be noticed in reference to this subject, the *term* regeneration and the *thing*. The term occurs but twice in the Scriptures; in one place it refers to baptism, and is distinguished from the renewing of the HOLY GHOST; *which however is represented as attendant on it:* and in the other place it has a totally distinct meaning unconnected with the subject. Now the *term* they use as the *Scripture* uses it, and the thing they require as strongly as any person can require it. They do not give us any reason to imagine that an adult person can be saved without experiencing all that modern divines [*ultra-protestant divines*] have included in the term regeneration; on the contrary, they do both there and in the liturgy insist upon a radical change of both heart and life. Here, then, the only question is not 'whether a baptized person can be saved by that ordinance without sanctification,' but whether GOD does always

accompany the sign with the thing signified? Here is certainly room for difference of opinion; *but it cannot be positively decided in the negative;* because we cannot know or even judge respecting in any case whatever except by the fruits that follow: and therefore in all fairness it may be considered only as a doubtful point; and if he appeal, as he ought to do, to the holy Scriptures, they certainly do, in *a very remarkable way, accord with the expressions in our Liturgy.* St. Paul says, 'By one SPIRIT we are ALL baptized into one Body, whether we be Jews or Gentiles, whether we be bond or free; and have been ALL made to *drink into* one SPIRIT.' And this he says of all the visible members of CHRIST'S Body. (1 Cor. xii. 13, 27.) Again, speaking of the whole nation of Israel, infants as well as adults, he says, 'They were all baptized unto Moses in the cloud and in the sea; and did ALL eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and *that Rock was* CHRIST.' (1 Cor. x. 1, 4.) Yet, behold, in the very next verse he tells us that, 'with many of them GOD was displeased, and overthrew them in the wilderness.' In another place he speaks yet more strongly still: 'As many of you,' says he, 'as are baptized into CHRIST, have put on CHRIST.' Here we see what is meant by the expression 'baptized into CHRIST:' it is precisely the same expression as that before mentioned, of the Israelites being 'baptized unto Moses:' (the preposition εἰς is used in both places; it includes all that had been initiated into his religion by the rite of baptism; and of them UNIVERSALLY does the Apostle say, '*they have put on* CHRIST.' Now I ask, have not the persons, who scruple the use of that prayer in the baptismal service, equal reason to scruple the use of these different expressions?

Again—St. Paul says, "Repent and be baptized every one of you *for the remission of sins.*" (Acts ii. 38, 39.) And in another place, "Baptism doth now save us. (1 Peter, iii. 21.) And speaking elsewhere of baptized persons who are unfruitful in the knowledge of our LORD JESUS CHRIST, he says, "*He hath forgotten that he was purged from his old sins.*" (2 Peter, i. 2.) *Does not this very strongly countenance the* IDEA WHICH OUR

REFORMERS ENTERTAINED, THAT THE REMISSION OF OUR SINS, AND THE REGENERATION OF OUR SOULS, IS ATTENDANT ON THE BAPTISMAL RITE."

The importance of holding this doctrine, besides its being scripturally true, must be at once apparent to those who reflect, that the whole moral education of a Christian people is altered, if instead of teaching them as we ought to do, that GOD *has* given them a gift which they may use to their own salvation, but for losing which they will be awfully punished,—if instead of this we tell them to wait and to expect the gift of grace, before receiving which they cannot please GOD. The orthodox would preach to all baptized persons, telling them that they may and can serve GOD if they will: the heterodox would address baptized persons as heathens, and warn them that until they have an effectual calling they can do nothing. It is easy to trace much of the evil which disgraces the religion of the present day to the prevalence of the latter notion.

REGULAR. In the continental churches those persons are called regulars that profess and follow a certain rule of life, and observe the three vows of Poverty, Chastity, and Obedience.

RELICS. In the Roman Church, the remains of the bodies or clothes of Saints or Martyrs, and the instruments by which they were put to death, devoutly preserved, in honour to their memory; kissed, revered, and carried in procession. The respect which was justly due to the martyrs and teachers of the Christian faith, in a few ages, increased almost to adoration; and at length adoration was really paid both to departed saints, and to relics of holy men, or holy things. The abuses of the Church of Rome with respect to relics are very great and flagrant, and are justly censured in our 22nd Article.

RELIGIOUS. This was the term given in our Church before the Reformation to persons engaged by solemn vows to the monastic life. It is still used in this sense on the Continent.

RENOVATION. Regeneration is the joint work of water and the Spirit, or, to speak more properly, of the Spirit only; renovation is the joint work of the Spirit and the man. Regeneration comes only once in or through Baptism. Renovation exists before, in, and after Baptism,

and may be often repeated. Regeneration, being a single act, can have no parts, and is incapable of increase.—Renovation is in its very nature progressive. Regeneration, though suspended as to its effects and benefits, cannot be totally lost in the present life. Renovation may be often repeated and totally lost. Dr. Waterland distinguishes between Regeneration and Renovation thus:—

1. Grown persons coming to Baptism properly qualified, receive at once the grace of Regeneration; but however well prepared, they are not regenerate without Baptism. Afterwards renovation grows more and more within them by the indwelling of the Spirit.

2. As to infants, their innocence and incapacity are to them instead of repentance, which they do not want, and of actual faith, which they cannot have: and they are capable of being born again, and adopted by GOD, because they bring no obstacle. They stipulate, and the HOLY SPIRIT translates them out of a state of nature into a state of grace, favour, and acceptance. In their case, regeneration precedes, and renovation follows after, and they are the temple of the SPIRIT, till they defile themselves with sin.

3. As to those who fall off after regeneration, their covenant state abides, but without any saving effect, because without present renovation: but this saving effect may be repaired and recovered by repentance.

4. With respect to those who receive Baptism in a state of hypocrisy or impenitency, though this Sacrament can only increase their condemnation, still pardon and grace are conditionally made over to them, and the saving virtue of regeneration, which had been hitherto suspended, takes effect when they truly repent and unfeignedly believe the Gospel.

REPENTANCE signifies a sincere sorrow for all past transgressions of GOD's laws, an unfeigned disposition of mind to perform the will of GOD better for the future, and an actual avoiding and resisting of those temptations to sin by which we have been overpowered.

RESIGNATION. A resignation is, where a parson, vicar, or other beneficed clergyman voluntarily gives up and surrenders his charge and preferment to those from whom he received the same.

RESPOND. Before the Reformation a short anthem was so called, which was sung after reading three or four verses of a chapter; after which the chapter proceeded.

RESPONSE. In the Church service, an answer made by the people speaking alternately with the minister. The use of responses is not to be viewed as a mere incidental peculiarity of liturgical services, but rather as a fundamental characteristic of Divine worship. Responses were not made for liturgies, but liturgies for responses. Many of the Psalms are constructed on the responsive model, because this was a prior trait of the worship of the sanctuary; and it is an error to suppose that responses were introduced because these Psalms happened to be in alternate verses. GOD'S worship is an act in which both minister and people are concerned. This worship the Church requires to be both mental and vocal, and has ordered her ritual accordingly,—not degrading the priest to a proxy, nor the congregation to an audience, but providing for supplications and thanksgivings, which, like herself, shall be strong because united. It should be deemed a high privilege by the Churchman, that he is permitted to lift up his voice in prayer, as well as in praise, "in the congregation of the saints;"—that he may openly profess his confidence in the FATHER of all, and his trust in the "LAMB of GOD, who taketh away the sin of the world;" that he may join aloud in the "solemn Litany," and cry for grace whereby he may keep GOD'S holy law for the time to come. In ages past, the privilege was prized. Men were not ashamed in primitive days, to confess CHRIST before the world, and, as it were, to rend the heavens with their fervent appeals. Neither was it by an ecclesiastical fiction, but in solemn reality, that they sung, "Therefore with angels and archangels, and with all the company of heaven, WE LAUD AND MAGNIFY THY GLORIOUS NAME." May the time come when such devotion shall again adorn the "spacious courts" of Zion; when the vague murmur of confession, and the languid tones of penitence, the silent creed, and the smothered prayer, shall give place to the earnest and nervous expression of spiritual concern, and the animating testimony of devout gratitude!

RESURRECTION. There are many passages in the Old

Testament which either obscurely hint at the resurrection, or immediately refer to it, (Job, xix. 23—27; Daniel, xii. 2; Isa. xxv. 8; xxvi. 19; Hosea, vi. 2; xiii. 14; Ezek. xxxvii. 1—14;) but they are by no means such as produced a firm belief in the doctrine among the Jews. The doctrine of the resurrection of the dead is, however, one of the great articles of the Christian faith. We believe that JESUS died and rose again; we also believe, for so we are taught in the New Testament, that "them which sleep in JESUS will GOD bring with HIM," that "CHRIST by HIS rising became the first fruits of them that slept," that "the dead shall be raised incorruptible," that "the grave and the sea shall give up their dead," that at this resurrection "the dead in CHRIST shall rise first," the LORD JESUS CHRIST will change "our vile body, and fashion it like unto HIS glorious Body, according to the working of that mighty power whereby HE is able to subdue all things to HIMSELF." (1 Thess. iv. 14—16; 1 Cor. xv. 20—52; Rev. xx. 13; Philip. iii. 21.)

REVELATION. The communication of the sacred truths of religion. The Apocalypse or prophecy of St. John revealing future things.

REVEREND, venerable, deserving awe and respect. It is the title given to ecclesiastics of the second and third orders, the Bishops being styled Right Reverend. In foreign churches, where females are ordained to offices in the church, Abbesses and Prioresses are called reverend mothers. It was so in our own Church before the Reformation, but since that time the custom of consecrating females to the service of GOD, except so far as all lay persons are so consecrated at confirmation, has ceased. The more zealous Protestants at the time of the Reformation, and especially during the great Rebellion, very strongly objected to the title of Reverend, as implying too much to be given to a mere creature, and because of GOD only it may be said with propriety, "Holy and Reverend is HIS name." But dissenting preachers are in these days ambitious of the title, and few clergymen refuse it.

RING, *in Holy Matrimony.* Immediately after the mutual promises or stipulations in the office of matrimony,

the very ancient ceremony occurs, of placing a ring on the finger of the woman. The object of this is stated in the prayer following, to be "a token and pledge" of the vow and covenant just made by the parties. Ritualists have supposed that the ring was also a pledge or earnest of that honourable maintenance and participation in "worldly goods," which are promised in that part of the office where the ceremony takes place. It has also been considered as a sign or seal of admittance of the wife to "the nearest friendship and highest trust" which it was in the husband's power to give. It is probable that there is weight in all these opinions, though the former seems to be the prominent one in the view of the Church. Various analogies and figurative applications have sprung from the ceremony of the ring, some of which are thus stated by Dean Comber and Wheatly. The matter of which this ring is made, is gold, to signify how noble and durable our affection is: the form is round, to imply that our respect shall never have an end: the place of it is on the fourth finger of the left hand, where the ancients thought was a vein which came directly from the heart, and where it may be always in view; and being a finger least used, where it may be least subject to be worn out. But the main end is to be a visible and lasting token and remembrance of this covenant, which must never be forgotten; and if in ordinary bargains we have some lasting thing delivered as an earnest or pledge and memorial, much more is it needful here: and to scruple a thing so prudent and well designed, so anciently and universally used, does not deserve our serious consideration. Indeed, although the use of the ring in marriage used to be regarded as a remnant of Popery by ultra-protestants—it seems now to be universally tolerated.

RITE. A solemn act of religion.

RITUAL. A book or manual in which is given the order and forms to be observed in the celebration of Divine service, the administration of the Sacraments, and, in general, all matters connected with external order, in the performance of sacred offices.

ROCHET. A linen garment worn by Bishops under the chimere. It was their ordinary garment in public during the middle ages. The word rochet, however, is

not of any great antiquity, and perhaps cannot be traced further back than the thirteenth century. The chief difference between this garment and the surplice, was that its sleeves were narrower than those of the latter; for we do not perceive in any of the ancient pictures of English Bishops, those very wide and full lawn sleeves which are now used.

ROOD. A Crucifix.

ROODLOFT. A Gallery where a crucifix or rood and other images, usually those of the Virgin Mary and St. John, were placed. They do not appear to have been used in the Church of England before the fourteenth or fifteenth century, and since the Reformation they have been discontinued.

ROGATION DAYS. So called from "*rogare*," to beseech. They are the three days immediately before the festival of Ascension. These Litanic or Rogation Days were first instituted hy Mamertus, Bishop of Vienna, in the fifth century. Mamertus was not the originator of litanical supplications, but he was the institutor of the Rogation fast, and the first who applied the use of Litanies on these days, accompanied with public processions, continued till the era of the Reformation. In the Church of England it has been thought fit to continue the observance of these days as private fasts. There is no office, or order of prayer, or even single Collect appointed for the Rogation Days in the Prayer Book; but among the homilies there is one designed for the improvement of these days. The requisitions of the Church are "abstinence," and "extraordinary acts and exercises of devotion."

ROSARY. A bunch or string of beads, on which the Roman Catholics count their prayers.

RUBRICS. Rules and orders directing how, when and where all things in Divine service are to be performed: which were formerly printed in a red character, as now generally in an italic, and therefore called Rubrics from *Rubrica*, which in Latin signifies a *red* colouring, vermilion, &c. All the clergy of England solemnly pledge themselves to observe the Rubrics.

RURAL DEAN. An ecclesiastic who is appointed to order the ecclesiastical affairs within his deanery or pre-

cinct, without having absolute judicial power in himself, by the direction of the Bishop, of whom he is the substitute in many instances.

SABAOTH. A Hebrew word signifying hosts or armies. JEHOVAH SABAOTH is the LORD of Hosts. Holy, holy, holy, LORD GOD of Sabaoth.—*See Te Deum.*

SABBATARIANS, are so called from their keeping the seventh day of the week as the Sabbath; whilst Christians in general keep the first day of the week, or Sunday, in memory of our SAVIOUR's having risen that day from the dead. On the continent they are generally, but improperly, called Israelites. It is uncertain when they first made their appearance; but we learn from Fuller that there were Sabbatarians in 1633.

They object to the reasons which are generally alleged for keeping the first day; and they insist that the change of the Sabbath from the seventh to the first day of the week, did not take place till the beginning of the fourth century, when it was effected by the Emperor Constantine, on his conversion to Christianity. A summary of their principles, as to this article of the Sabbath, by which they stand distinguished, is contained in the three following propositions:—1. That GOD has required the observance of the seventh, or last day of every week, to be observed by mankind universally for the weekly Sabbath. 2. That this command of GOD is perpetually binding on man till time shall be no more. And 3. That this sacred rest of the seventh day, Sabbath, is not changed by Divine authority, from the seventh and last to the first day of the week; or, that the Scripture no where requires the observation of any other day of the week, for the weekly Sabbath, but the seventh day only, which is still kept by the Jews, to whom the law on this subject was given. These are much more consistent in their rejection of all the subsidiary helps of antiquity in interpreting the Scriptures, than those protestants who observe the first day of the week with Judaical strictness.

SABBATH: Rest. Sabbath-Day, the day of rest. The Sabbath-Day strictly speaking is Saturday, the observance of which is not considered obligatory by Christians. But the word is sometimes applied to the LORD's Day, which

is regarded as a feast by the Church universal.—*See* LORD'S *Day*.

SABELLIANS were so called from Sabellius, a presbyter, or, according to others, a Bishop of Upper Egypt, who was the founder of the sect.

Sabellius flourished about the middle of the third century; and his doctrine seems to have had many followers for a short time. Its growth, however, was soon checked by the opposition made to it by Dionysius, Bishop of Alexandria, and the sentence of condemnation pronounced upon its author by Pope Dionysius, in a council held at Rome, A.D. 263.

Sabellius taught, that there is but one person in the GODHEAD; and, in confirmation of this doctrine, he made use of this comparison:—as man, though composed of body and soul is but one person, so GOD, though he is FATHER, SON, and HOLY GHOST, is but one person. Hence the Sabellians reduced the three persons in the Trinity to three characters or relations, and maintained that the WORD and HOLY SPIRIT are only virtues, emanations, or functions, of the DEITY; that HE who is in Heaven is the FATHER of all things; that HE descended into the Virgin, became a CHILD, and was born of her as a SON; and that, having accomplished the mystery of our redemption, HE diffused HIMSELF upon the apostles in tongues of fire, and was then denominated the HOLY GHOST.

Between the system of Sabellianism, and what is termed the indwelling scheme, there appears to be a considerable resemblance, if it be not precisely the same, differently explained. The indwelling scheme is chiefly founded on that passage in the New Testament, where the apostle speaking of CHRIST says—"In HIM dwelleth all the fulness of the GODHEAD bodily." Dr. Watts, towards the close of his life, became a Sabellian, and wrote several pieces in its defence. His sentiments on the TRINITY appear to have been, that "the GODHEAD the DEITY itself, personally distinguished as the FATHER, was united to the man CHRIST JESUS, in consequence of which union or indwelling of the GODHEAD, he became properly GOD." Mr. Palmer observes that Dr. Watts conceived this union to have subsisted before the SAVIOUR'S

appearance in the flesh, and that the human soul of CHRIST existed with the FATHER from before the foundation of the world: on which ground he maintains the real descent of CHRIST from Heaven to earth, and the whole scene of his humiliation, which he thought incompatible with the common opinion concerning him. Dr. Doddridge is supposed to have entertained the same sentiments.

In a Treatise of Logic published by Dr. Whateley some years ago, a definition of the word *persona* was given, so very similar to the heresy of Sabellius, that the learned author was strongly suspected of Sabellianism. He has, however, been able to remove all suspicions on this point from himself, by accepting the Archbishopric of Dublin, and by subscribing therefore the Athanasian Creed, in which Sabellians are anathematized. It cannot, however, be concealed, that divines in the Church of England have occasionally by their incautious statements laid themselves open to the charge of Sabellianism.

SACRAMENT. The word Sacrament was used by the ancients to denote any religious ordinance, especially any emblematical action of a sacred import, any external rite having an internal or secret meaning. If the word is understood in this extended sense, the Romanists are clearly wrong in confining the title to only seven rites or ordinances. The first who did this was probably the celebrated master of the sentences. Certain it is that the number of seven Sacraments was first decreed by Eugenius in the 15th century, that the first provincial council which confirmed the decree was one convened in the 16th century, and that the first council even pretending to be general that adopted it with an anathama was the Council of Trent. This is, in fact, our dispute on this point with Rome. If the Romanists take the word Sacrament in its enlarged sense, then they ought not to confine it, as they do, to seven rites; if they take it in its strict sense, then they ought to confine it to two, Baptism and the Supper of the LORD. Taking the word in its general sense, the Church of England directs the Clergy to speak to the people of matrimony as a Sacrament. "By the like holy promise *the Sacrament of Matrimony* knitteth man and wife in perpetual love," &c.—*Homily on Swearing*, Part 1. The Church of England in this sense

acknowledges other rites to be Sacraments besides Baptism and the Eucharist, for example: "Though the ordering of ministers hath this visible sign or promise, yet it lacks the promise of remission of sin, *as all other Sacraments* besides the above named do. Therefore neither it, nor any other Sacraments else be such Sacraments as Baptism and the Communion are."—*On Common Prayer and the Sacraments,* Part I. This is a very important distinction: "Let it be clearly understood," says Bishop Jeremy Taylor, "it is none of the doctrine of the Church of England that there are two Sacraments *only,* but that of those rituals commanded in Scripture which ecclesiastical use calls Sacraments, by a word of art, two only *are generally necessary to salvation.*"—*Taylor's Dissuasive,* p. 240. In like manner Archbishop Secker says: "As the word Sacrament is not a Scripture one, and hath at different times been differently understood; our Catechism doth not require it to be said absolutely, that the Sacraments are *two only;* but *two only necessary to salvation:* leaving persons at liberty to comprehend more things under the name if they please, provided that they insist not on the necessity of them, and of dignifying them with this title."—*Secker's Lectures,* xxxv. *of Baptism.* It will be seen that this is in accordance with the answer in the Catechism to the question, How many Sacraments has Christ ordained in His Church? the answer being not simply *two,*—but "two only as generally necessary to salvation." We have said that the distinction is important, for it enables us to take high ground on this doctrine. It is not by depressing the other ordinances of the Church which Cranmer and Taylor call sacramentals, but by placing Baptism and the Eucharist in their proper place and dignity that we best defend the English Church on this point. If with the latitudinarian we depress the proper Sacraments, and make Baptism a mere ceremony, and the Eucharist only a more solemn form of self-dedication or worship, our controversy becomes a childish dispute about words. Not so, if we distinguish, with the Church of England, Baptism and the Eucharist from all other ordinances, because they are, what the others are not, necessary for salvation to all men, wherever they can be

had. Other ordinances may confer grace, but Baptism and the Eucharist alone unite with CHRIST HIMSELF. "By Baptism we receive CHRIST JESUS, and from HIM the saving grace which is proper to Baptism; by the Eucharist we receive HIM also imparting therein HIMSELF and that grace which the Eucharist properly bestows." Again, Baptism and the Eucharist are what none of the other ordinances are, federal rites, the one initiating, the other for renewing the covenant of grace instituted for a reciprocal communion between GOD and man, of blessings on the one part and duty on the other, they are not merely a means to an end, but they are actually a part of our moral and Christian holiness, piety, and perfection, "as much a part of virtue," says Dr. Waterland, "as the performance of any moral duty is, as much as feeding the hungry, clothing the naked, &c.

From what has been said it will be seen,

1. That in the large acceptation of the word Sacrament there are many more Sacraments than seven:

2. That in the strict definition of the word there are only two, Baptism and the Eucharist.

But we may sum up the whole in the words which the Church of England uses in one of the Homilies: "You shall hear how many Sacraments there be, that were instituted by our SAVIOUR CHRIST, and are to be continued, and received of every Christian in due time and order, and for such purpose as our SAVIOUR CHRIST willed them to be received. And as for the number of them, if they should be considered according to the exact signification of a Sacrament, namely, for visible signs, expressly commanded in the New Testament, *whereunto is annexed the promise of free forgiveness of our sins, and of our holiness and joining in* CHRIST, there be but two; namely, Baptism, and the Supper of the LORD. For *although Absolution hath the promise of forgiveness of sin;* yet by the express word of the New Testament it hath not this promise annexed and tied to the visible sign, which is imposition of hands. For this visible sign (I mean laying on of hands) is not expressly commanded in the New Testament to be used in Absolution, as the visible signs in Baptism and the LORD'S Supper are: and therefore Absolution is no *such* Sacra-

ment *as* Baptism and the Communion are. And though the ordering of ministers hath this visible sign and promise; yet it lacks the promise of remission of sin, as all other sacraments besides the two above named do. Therefore neither it, nor any other Sacrament else, be such Sacraments as Baptism and the Communion are. *But in a general acceptation, the name of a Sacrament may be attributed to any thing, whereby an holy thing is signified.* In which understanding of the word, the ancient writers have given this name, not only to the other five, commonly of late years taken and used for supplying the number of the seven sacraments; but also to divers and sundry other ceremonies, as to oil, washing of feet, and such like; not meaning thereby to repute them as Sacraments, in the same signification that the two forenamed Sacraments are. And therefore St. Augustine, weighing the true signification and exact meaning of the word, writing to Januarius, and also in the third Book of Christian Doctrine, affirmeth, that the Sacraments of the Christians, as they are most excellent in signification, so are they most few in number; and in both places maketh mention expressly of two, the Sacrament of Baptism and the Supper of the LORD. And although there are retained by the order of the Church of England, besides these two, certain other rites and ceremonies about the institution of ministers in the Church, matrimony, confirmation of children, by examining them of their knowledge in the articles of the faith, and joining thereto the prayers of the Church for them, and likewise for the visitation of the sick; yet no man ought to take these for Sacraments in such *signification and meaning* as the Sacraments of Baptism and the LORD's Supper are."—*Homily of Common Prayer and Sacraments.*

SACRAMENTARY. In the Romish Church, a book containing the Collects, together with the Canon, i. e., that part of the Communion Office which was invariable, whatever changes might occur in the other portions of the service.

SACRIFICE. An offering made to GOD on HIS altar by the hand of a lawful minister. In strictness of speech there has only been one sacrifice once offered and never to

be repeated, the sacrifice of the death of our LORD JESUS CHRIST. HE suffered death upon the cross for our redemption, and made there, by HIS one oblation of HIMSELF once offered, a full, perfect and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world. *(See Satisfaction.)* Figuratively speaking, all Divine worship was anciently called a sacrifice: our sacrifice of prayer and praise. But more especially was the term applied to the celebration of the Holy Communion. As on this latter subject much misunderstanding has prevailed, the following remarks are transcribed from the late Archdeacon Daubeny's Guide to the Church. St. Paul tells us, (Heb. xiii. 10.) that we have an altar in the Christian Church. If so, we must have a *sacrifice* and a *priest*, for these are correlative terms.

In conformity with this established idea, the primitive writers often called the LORD'S table an altar, and the holy Eucharist an altar offering, before it became the LORD'S Supper; and the holy table, like the altar at Jerusalem, they considered to be used as an altar for sacrifice, before it was employed as a table for a sacrificial feast; the holy elements being consecrated and offered up as a commemorative sacrifice, in which is represented before GOD the sacrifice of CHRIST upon the cross, in consequence of which solemn office of the priest, they become the Body and Blood of CHRIST in spirit and effect to all faithful receivers. It follows, then, unless the Church has been under a great mistake upon this subject, from its first establishment to the present time, that where there is *no priest* there can be *no sacrifice*, and where there is *no sacrifice*, there can be *no receiving* of the Body and Blood of CHRIST; for the elements must be first made Body and Blood by consecration, before they can be received as such by the congregation.—"And who," says the learned Hickes, "but a priest can receive the elements from the people, and offer up to GOD such solemn prayers and thanksgivings for the congregation, and make such solemn intercession for them, as are now, and ever were, offered and made in this holy Sacrament? Who but a priest can consecrate the elements by solemn prayer, and make them the mystical Body and Blood of CHRIST? Who but a priest can stand in

GOD's stead, and at HIS table, and in HIS name, receive HIS guests? Who but a priest hath power to break the bread and bless the cup, and make a solemn memorial before GOD of HIS sufferings, and then deliver his sacramental body and blood to the faithful communicants, as tokens of HIS meritorious sufferings, and pledges of their salvation? A man thus authorised to act for man in things pertaining to GOD, and for GOD in things pertaining to men, must be a priest; and such holy ministrations must be sacerdotal, whether the holy table be an altar, and the Sacrament a sacrifice or not."

"It may be necessary, perhaps, as you have thought proper to give me credit for at least a tincture of Popery, to add a short observation or two, by way of guarding against a hasty conclusion. To prevent, therefore, your being frightened at the words *altar, priest,* and *sacrifice,* and fancying that I am leading you back into the Roman Church, I must remind you, that these words were universally used in the primitive Church, long before the Popish corruption was ever thought of; and were always considered as words that conveyed the most high and important signification. The first Christians had no idea of the Holy Eucharist being a proper propitiating sacrifice, in which the Body and Blood of CHRIST, in truth, reality, and substance, are offered up—the idea which gave rise to the idolatry practised in the modern church of Rome on this subject—but they considered it to be a *commemorative* sacrifice and *typical representation* by way of memorial of the grand sacrifice, that had been offered up on the cross by JESUS CHRIST; an idea which perfectly secures the possessors of it from the gross corruption of the Church of Rome; because the *commemoration* of a fact cannot be the *fact itself;* the representation cannot be the thing designed to be represented; the sign cannot be the reality, which it is meant to signify.

"Such is the idea which our Church entertains upon this subject. She considers the Sacrament of the LORD's Supper to be a feast upon a sacrifice; to constitute it such, that which is feasted upon, must have been first made a sacrifice, by having been offered up by a priest."

SACRIFICATI. Christians, who to avoid condemnation before a heathen tribunal, offered sacrifice to an idol.

When such person after the persecution was over, returned to the profession of CHRIST, they were obliged to undergo a very rigid penance before they could be re-admitted into the Church. It must be observed, that *Sacrificati* is their denomination as penitents, after their return to the faith. Those who continued in idolatry were simply apostates. See *Libellatici* and *Thurificati.*

SACRILEGE. The act of violating or subjecting sacred things to profanation; or the desecration of objects consecrated to GOD. Thus, the robbing of churches or of graves, the abuse of sacred vessels and altars, by employing them for unhallowed purposes, the plundering and misappropriation of alms and donations, &c. are acts of sacrilege, which in the ancient Church were punished with great severity.

SADDUCEES. A famous sect among the Jews; so called it is said, from their founder Sadoc. It began in the time of Antigonus, of Socho, president of the Sanhedrim at Jerusalem, and teacher of the law in the principal divinity school of that city. Antigonus having often, in his lectures, inculcated to his scholars that they ought not to serve GOD in a servile manner, but only out of filial love and fear, two of his scholars, Sadoc and Baithus, thence inferred that there were no rewards at all after this life; and, therefore, separating from the school of their master, they thought there was no resurrection nor future state, neither angel nor spirit. (Mat. xxii. 23. Acts, xxiii. 8.) They seem to agree greatly with the Epicureans; differing however in this, that though they denied a future state, yet they allowed the power of GOD to create the world; whereas the followers of Epicurus denied it. It is said also, that they rejected the Bible, except the Pentateuch; denied predestination; and taught, that GOD had made man absolute master of all his actions, without assistance to good, or restraint from evil.

SAINT. A person either in the flesh or out of it who is eminent for piety.

SALVATION means the safety or preservation of any thing that has been or is in danger; but it is more particularly used by us to denote our deliverance from sin and hell, and the final enjoyment of GOD in a future state, through the Mediation and Atonement of JESUS CHRIST.

SAMARITANS. An ancient sect among the Israelites, whose origin was in the time of King Rehoboam, under whose reign the people of Israel were divided into two distinct kingdoms, that of Judah and that of Israel. The capital of the kingdom of Israel was Samaria, whence the Israelites took the name of Samaritans. Shalmaneser, King of Assyria, having besieged and taken Samaria, carried away all the people captives into the remotest parts of his dominions, and filled their place with Babylonians, Cutheans, and other idolaters. These, finding that they were exposed to wild beasts, desired that an Israelitish priest might be sent among them, to instruct them in the ancient religion and customs of the land they inhabited. This being granted them, they were delivered from the plague of wild beasts, and embraced the law of Moses, with which they mixed a great part of their ancient idolatry. Upon the return of the Jews from the Babylonish captivity, it appears that they had entirely quitted the worship of their idols. But though they were united in religion, they were not so in affection with the Jews; for they employed various calumnies and stratagems to hinder their rebuilding the temple of Jerusalem; and when they could not prevail, they erected a temple on Mount Gerizim, in opposition to that of Jerusalem. [See 2 Kings, xvii. Ezra, iv. v. vi.] The Samaritans at present are few in number, but pretend to great strictness in their observation of the law of Moses. They are said to be scattered; some at Damascus, some at Gaza, and some at Grand Cairo, in Egypt.

SANCTIFY, to make holy, to treat as holy, or to set apart for holy services. Exod. xix. 10; 22, 23; xxx. 29. Deut. v. 12. Isaiah, viii. 13; xxix. 23. Eph. v. 26. 1 Thes. v. 23.

SANCTIFICATION. The progressive conformity of the heart and life to the will of GOD, 1 Thes. v. 23; it includes both dying to sin, and living in holiness, 1 Peter, ii. 24; in its *nature* it is a *Divine* work, Titus, iii. 5; 1 Peter, i. 2; a *progressive* work, Job. xvii. 9; Prov. iv. 18; an *internal* work, Eph. iv. 23; a work always *visible* in its effects, Acts, xi. 23; Romans, vii. 4; a work which *is never left* till it be perfected, Phil. i. 6; a work *necessary* to our peace, usefulness, and eternal happiness,

Rom. vi. 20, 22; Eph. v. 26, 27; Heb. xii. 14; its *evidences* are, freedom from sin, Rom. vi. 2, 6, 18; the love and practice of holiness, Psalm, li. 7, 10; Rom. vi. 22; humility, Job, xliii. 5, 6; Eph. iii. 8; deadness to the world, Gal. vi. 14; patient submission to the will of GOD under afflictions, Job, ii. 10; Psalm, xxxix. 9; growing desires after heaven, 2 Co. v, 4, 8; Phil. i. 23.

SANCTUARY The Holy of Holies, Lev. iv. 6; the Temple at large, 2 Chron. xx. 8; the one place of national worship for the Israelites, Deuteronomy, xii. 5; also the place where the altar stands in the Christian Church. Anciently the church and church-yard was a sanctuary, and the foundation of abjuration; for whoever was not capable of this sanctuary, could not have the benefit of abjuration: and therefore he that committed sacrilege, because he could not have the privilege of sanctuary, could not abjure. This abjuration was, when a person had committed felony and for safeguard of his life had fled to the sanctuary of a church or church-yard, and there before the coroner of that place within forty days had confessed the felony, and took an oath for his perpetual banishment out of the realm into a foreign country, choosing rather to lose his country than his life: but the foreign country into which he was to be exiled, might not be amongst infidels.

SANHEDRIM, or SENATE, the chief council of the Jewish nation, composed of seventy or seventy-two judges; and said to have taken its rise from the seventy Elders appointed to assist Moses.

SATAN, is an Hebrew word, and signifies an adversary, or enemy, and is commonly applied in Scripture to the Devil, or the chief of the fallen angels.

SATISFACTION. Whatever that is, which being done or suffered by an offending creature himself, or by another person for him, shall secure the honours of the Divine government in bestowing upon the offender pardon and happiness, may be properly called a satisfaction or atonement made to GOD for him. In saying this, it is not intended to assert that it is in the power of any creature to satisfy for his own sins, for this is impossible, but only to show what we mean when we speak of his doing it.

Such a sense of the word satisfaction, though not in

strict propriety of speech amounting to the payment of a debt, is agreeable to the use of the word in the Roman *law;* where it signifies *to content a person aggrieved,* and is put for some valuable consideration, substituted instead of what is a proper payment, and consistent with a remission of that debt, or offence for which such supposed satisfaction is made; which is a circumstance to be carefully observed, in order to vindicate the doctrine we are about to establish, and to maintain the consistency between different parts of the Christian scheme.

CHRIST has made satisfaction for the sins of all those who repent of their sins, and return to GOD in the way of sincere though imperfect obedience.

1. Although CHRIST was innocent, nevertheless he endured very grievous sufferings both in body and mind, Isaiah, liii. 3; Matt. xxvi. 38; and he did this spontaneously, Heb. x. 7, 9.

2. It is expressly asserted in Scripture, that these sufferings were brought upon CHRIST *for the sake* of sinful men, *in whose stead* HE is also said to have suffered. Isaiah, liii. 5, 6, 10; Matt. xx. 28; Rom. iii, 25; v. 6, 8; 2 Cor. v. 21; Gal. iii. 13; Eph. v. 2; Heb. vii. 27; ix. 26: x. 12; 1 Peter, ii. 24; iii. 18.

The offers of pardon and eternal salvation are made in Scripture to those that repent and return to GOD, for the sake of what CHRIST has done and suffered, *in whom* they are therefore declared to be accepted by GOD, and *to whom* they are hereupon taught to ascribe the glory of their salvation. John, iii. 14—17; Acts, x. 35, 36, 43; ii. 38; iii. 18, 19; Rom. iv. 25; Col. i. 20 to 22; 2 Cor. v. 18, 20; Eph. i. 5, 7; Heb. i. 3; ix. 14; x. 4, 10, 14; Rev. i. 5, 6; v. 9. 10; vii. 13, 14.

4. It is evident that, according to the Gospel institution, pardon and life were to be offered to all to whom the preaching of the Gospel came, without an exception. Mark, xvi. 15, 16; Acts, xiii. 38, 39; 1 John, ii. 1, 2; Isaiah, liii. 6; John, i. 29.

5. It is plain, from the whole tenor of the epistolary part of the New Testament, as well as from some particular passages of it, that there was a remainder of imperfection, generally at least, to be found even in the best Christians; notwithstanding which they are encouraged

to rejoice in the hope of salvation by CHRIST. Phil. iii. 13; Gal. v. 17; James, iii. 2; 1 John, i. 8, 10; ii. 1, 2.

6. Whereas, so far as we can judge, the remission of sin, without any satisfaction at all, might have laid a foundation for men's thinking lightly of the law of GOD, it is certain that, by the obedience and sufferings of CHRIST, a very great honour is done to it; and mercy communicated to us as the purchase of HIS blood, comes in so awful as well as so endearing a manner, as may have the best tendency to engage those who embrace the Gospel to a life of holy obedience.

SAVIOUR, one who delivers from danger and misery, as GOD does by HIS providential care, Ps. cvi. 21; Isa. xlv. 15, 21; Jer. xiv. 8; 1 Tim. iv. 10., and as does our LORD JESUS CHRIST, Luke, ii. 11; John, iv. 42; Acts, v. 31; xiii. 23; Eph. v. 23; Phil. iii. 20; HE saves from sin, Matt. i. 21; from the thraldom of Satan, Heb. ii. 14; 1 John, iii. 8; from the world, Gal. i. 4; from the sting of death, 1 Cor. xv. 55, 57; from the grave, Hos. xiii. 14; 1 Cor. xv. 22, 23; Phil. iii. 20, 21; from hell, 1 Thes. i. 10; and brings to the enjoyment of eternal bliss in heaven, Matt. xxv. 34; 1 Pet. i. 3, 4; 2 Pet. i. 11.———, CHRIST *is able* to save to the uttermost, Heb. vii. 25; and HE is *willing* to save all who come to HIM, Matt. xi. 28; John, vi. 37.

SAVOY CONFERENCE. A Conference held at the Savoy in London, in 1661, between the Catholic divines of the Church of England and the Presbyterians, of which the following is a brief account. The object was to ascertain what concessions with respect to the Liturgy could conciliate the Presbyterian or low Church party of that day. The representatives of that body demanded the discontinuance of all responses and similar divisions in the Litany, an abolition of saints' days; an introduction of extemporaneous prayer; a change as to several of the epistles and gospels, which, remaining in the old version, contained various errors; the lengthening of the Collects; the rejection of the Apocrypha; a removal from the baptismal office, of the word regenerated, as applied to all baptized persons; and a similar rejection of the giving of thanks for brethren taken by GOD to HIMSELF, as embracing all alike who were interred; both these

phrases being held incompatible with the Commination. They would have the Liturgy be more particular, and the Catechism more explicit. They consented to give up the Assembly's Catechism, for the Thirty-nine Articles somewhat altered; and they wound up their expectations with the old request, that the cross, ring, surplice, and kneeling at the Sacrament, should be left indifferent.

On the contrary the church commissioners maintained that Bishops already performed Ordination with the assistance of presbyters; that it was expedient to retain a certain number of holy-days for the reasonable recreation of the labouring classes; that the surplice was a decent emblem of that purity which became the ministers of GOD; that its high antiquity was shown by St. Chrysostom, in one of his homilies; and that it received a sanction from several passages in the Revelations (ch. iii. 4, 5.) They affirmed that CHRIST HIMSELF kept the feast of dedication, a festival of human appointment; that the sign of the cross had been always used "*in immortali lavacro*;" that kneeling was an ancient and decent usage, and that the high antiquity of liturgies in the Church is indisputable. To the demand that the answers of the people should be confined to "Amen," they replied, that dissenters say more in their psalms and hymns; if then in poetry, why not in prose?—if in the psalms of Hopkins, why not in those of David?—and if in a psalter, why not in a litany? That Scripture contained all which is needful for salvation, they deemed no more an objection to the Apocrypha than to preaching. To read the communion service at the communion table, was maintained to be an ancient custom; and "let ancient customs be observed, unless reason demands their abolition," was the golden rule of the Council of Nice.

They could see no real advantage in compromise and comprehension. What had the former alternate preaching of regular incumbents and puritanical lectures ever effected, but the sowing of perpetual dissensions in every parish; the aspersion of the characters and defeating of the usefulness of regular pastors; and a distraction of the people's minds with different winds of doctrine, till they knew not what to believe? In truth, it was certain, that whatever concessions might be made, so long as the love

of novelty, the pride of argumentation, the passion for holding forth, and the zeal for proselytizing, continued to be principles in the human heart, no concession would ever abolish sects in religion; while the Church of England, by departing from her ancient practice, would only compromise her dignity, and forfeit her title to due reverence. Yet, since some fondly conceived that all parties, tired of dissention and disturbance, were now eager to coalesce; and that to concede the minor points of difference to the Presbyterian ministers, would afford them a plausible excuse for maintaining harmony without violating their principles; they would not object to a revision of the Liturgy, and would even give up the ceremonies, if any shadow of objection could be brought forward, on the score of their sinfulness or impropriety. Their antagonists, however, refused to accept this challenge, since admitting them to be neither sinful nor improper, they deemed it sufficient to show that a positive obligation should not be imposed, with respect to things indifferent. On this question, which was in fact the point at issue, as the parties could come to no agreement, the conference, like the former, terminated in mutual dissatisfaction.

Scarf. A piece of silk or other stuff which hangs from the neck, and is worn over the rochette or surplice. It is not mentioned in the rubric of the English ritual, but is worn by our Bishops, and dignitaries of the Church. It is used from long custom, and may be referred to the ancient practice of the Church, according to which presbyters and Bishops wear a scarf or stole in the administration of the Sacraments and on some other occasions. The stole has been used from the most primitive ages by the Christian Clergy. It was fastened on one shoulder of the deacon's albe, and hung down before and behind. The priest had it over both shoulders, and the ends of it hung down in front. Thus simply were the dresses of the priests and deacons distinguished from each other in primitive times.

Sceptics: From a Greek word which signifies to look about, to deliberate. This word was applied to an ancient sect of philosophers founded by Pyrrho, who denied the real existence of all qualities in bodies, except those which

are essential to primary atoms; and referred every thing else to the perceptions of the mind produced by external objects; in other words to appearance and opinion. In modern times the word has been applied to Deists, or those who doubt of the truth and authenticity of the sacred Scriptures.

SCHISM. A rent or breach of unity in the Church, reprobated in Scripture as a sin of great magnitude.

The Church as originally established was unquestionably *one body*, and only one, and is so described in every part of the New Testament. There was "one LORD, one Faith, one Baptism;"—all were to "speak the same thing," and to be "perfectly joined together, in the same mind, and in the same judgment." 1 Cor. i. 9, 10. There were, consequently, to be "no divisions" among the brethren,—"no schism" was to be seen in the body; but all were to "have the same care one for another." 1 Cor. xii. 25. It seems, however, that in the Church of Corinth, during the Apostle's absence, a disposition the reverse of this was shown; and an attempt made to get up religious denominations, not exactly resembling those of the present day, for each party sought to rally around an *Apostle* or lawful ecclesiastic, instead of separating altogether from the Church, and erecting a new ministry; and yet, even under these palliating circumstances, the Apostle rebukes them sharply, inquiring,—"Is CHRIST divided?—was Paul crucified for you?—or were ye baptized in the name of Paul?" "Why, then," we might suppose him to add, "are ye already daring to rend that sacred body of which ye are members, the health of which is in its unity; and, taking pattern from the sects of heathen philosophers and their opposing schools, are contending that ye are of Paul, or of Apollos, or of Cephas, while but one faithful band adhere to CHRIST? Truly, ye are yet following those carnal affections from which I trusted that the Spirit of CHRIST had delivered you. For whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another of Apollos; do ye not walk as heathen men rather than Christian converts? What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?"

After this, the Apostle proceeds, in the latter part of the Epistle, (1 Cor.) to lay down the constitution of the Church in terms so strong, and so demonstrative of its *oneness* or unity, that all apology even for their imperfect schism is destroyed at once, while the Apostle's principles apply *a fortiori* to future dissensions of a more absolute form. But this was not the only case in which the Apostle Paul, under the guidance of the HOLY GHOST, declared himself on the subjects of unity and schism. The Corinthian Church was not alone in its tendency to insubordination, for the craft and the subtilty both of men and of worse beings were to be apprehended and guarded against in every portion of the church. Schism, like inflammation, is a disease incident to all climates. The Apostles foresaw this, and accordingly threw into their epistles both preventives and antidotes. With them, unity was all-essential, not only for the outward peace of the Church, but for its spiritual health: and more than all, it was demanded by the sovereign authority of GOD HIMSELF. In writing, therefore, to the Romans, Paul says: "I beseech you, brethren, mark them *which cause divisions* and offences contrary to the doctrine which ye have received, and avoid them. For they that are such, serve not our LORD JESUS CHRIST, but their own belly; and by good words and fair speeches, deceive the hearts of the simple." (xvi. 17, 18.) He exhorts the Ephesians to "keep the unity of the spirit, in the bond of peace. For there is one Body (one Church) and one SPIRIT." They were not to be "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;" but to come "in the *unity of the faith*, and of the knowledge of the SON of GOD, *unto a perfect man*, (a Church perfect in all its parts, and undivided,) unto the measure of the stature of the fulness of CHRIST." With precisely the same views, and in much more vehement language, we find St. Peter, St. John, and St. Jude, warning the Christian Churches against the intrusion of schism and its teachers. And in the instructions to the clergy, as in the Epistles to Timothy and Titus, the preservation of unity is repeatedly insisted on, it being charged on some who needed the admonition,

that they should teach "no other doctrine" than that originally delivered.

Such was the horror with which the Apostles looked upon schism in the LORD's Body—the Church. And their inspired pens sufficiently reveal to us the mind of GOD respecting the same grievous offence. We might here advert, if we had room, to those cases in the Old Testament, which illustrate the dealings of the ALMIGHTY with those who wantonly trifled with the unity of HIS Church. The signal punishment of Korah and his company for this crime, will be recollected by the reader; and the example there given, in the stern indignation of GOD against spiritual rebellion, is one which has a moral for later times. The present disordered and disunited state of the Christian world, is an anomaly in the history of revelation, over which an impartial reader of the New Testament can do little but weep and tremble. While the names of heresy and schism are cast into the shade, the reality of both has afflicted the Church with evils too obstinate and inveterate to be easily removed. Schism is now accounted no crime, but next of kin to a virtue; and the formation of a new religious sect, falsely called a Church, is a thing of every day occurrence, though branded with criminality by the highest inspired authority. We will not ask for the legal power by which this is done, but would solemnly and in the fear of GOD inquire—Whence does any man professing Christianity derive the *right* of separating from CHRIST's holy, catholic, and apostolic Church, or of remaining in a state of disunion with it? Sure we are that the liberty wherewith CHRIST has made us free, never proceeded to *this* length; for that liberty acknowledges a law, without which true liberty cannot exist; and by that law—the law of the Gospel, separation from CHRIST's Church is denounced as a flagrant crime.

When Luther, Calvin, and others, sowed the first seeds of the lamentable schisms now existing, it is matter of fact that their hatred of Romanism drove them into measures, which, under the colour also of a fanciful *necessity*, led them to found religious societies really external to the Church, because destitute of that succession of ministerial authority, without which there can be

no Church. But, granting the existence of such a necessity, the schism ought to have been healed at the earliest opportunity; and such an opportunity should have been eagerly sought. Was this done? No: but instead of it—instead of these parties uniting themselves with the legally constituted branches of the Church in their vicinity, they assumed an independent attitude, and gave birth to other organizations, which, by the lapse of time, learned to contemn the very Churches in which the purity of the Gospel and the rightful ministerial authority had been preserved at the Reformation. The continental Reformers had not the gift of prophecy, nor could they foresee whereunto their measures might grow. Had it been otherwise, we have charity enough to believe, that sooner than proceed, they would have given their bodies to be burned, or prayed that their tongues might cleave to the roof of their mouths. This is not saying too much. Little did those men think that the societies they turned loose upon the world, would in 250 years become the hotbeds of heresy, and the strongholds of rationalism. Little did they think that they were paving the way for the preaching of a scarcely disguised infidelity, in their very pulpits, and over their very Bibles. Such are the natural results of schism: having no conservative principles, its faith, however pure at the first, invariably deteriorates, and proceeds step by step along the descent of error, till it finally settles in the depths of avowed heresy.

SCHOOLMEN: A deeply learned class of writers who flourished in the 12th, 13th, and 14th centuries were thus designated. There are three different methods of explaining and inculcating the doctrines of religion, which are still practised among the Greeks and Latins, for some collected together a system of theological opinions, from the writings of the ancient doctors, from the decrees of councils, and from the Holy Scriptures; such were Isidore of Seville among the Latins; whose *three books of sentences or opinions,* are still extant; and Leontius, the Cyprian among the Greeks, whose *Loci-communes,* or *common place book of divinity,* which he had compiled from the writings of the ancients, has been much esteemed. These authors gave rise to that species of Divinity, which the Latins distinguished afterwards by the name of *posi-*

tive theology. Others endeavoured to explain the various doctrines of Christianity by reasoning upon their nature, their excellency and fitness; thus it was, even with the weapons of *reason* and *argument,* that the most of the Christian doctors disputed against the Nestorians, the Eutychians, and the Pelagians. These metaphysical divines were called *Schoolmen,* and their writings were afterwards characterized under the general term of *Schotastic Divinity.* A third class of theological teachers, very different from those already mentioned, comprehended a certain species of fanatics, who maintained that the knowledge of Divine truth, was only to be derived from inward feeling, and mental contemplation. This class assumed the appellation of mystics. These three methods of deducing and unfolding the doctrines of the Gospel have been transmitted down to our times.

SCHOLASTIC DIVINITY. The system of the Schoolmen.—*See preceding Article.*

SCRIPTURE. Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the Church.

Of the Names and Number of the Canonical Books.

Genesis,	The First Book of Chronicles,
Exodus,	The Second Book of Chronicles,
Leviticus,	The First Book of Esdras,
Numbers,	The Second Book of Esdras,
Deuteronomy,	The Book of Esther,
Joshua,	The Book of Job,
Judges,	The Psalms,
Ruth,	The Proverbs.
The First Book of Samuel,	Ecclesiastes, or Preacher,
The Second Book of Samuel,	Cantica, or Songs of Solomon,
The First Book of Kings,	Four Prophets the greater,
The Second Book of Kings,	Twelve Prophets the less.

And the other Books (as Hierome saith) the Church doth read for example of life, and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following:

The Third Book of Esdras,	Baruch the Prophet,
The Fourth Book of Esdras,	The Song of the Three Children
The Book of Tobias,	The Story of Susanna,
The Book of Judith,	Of Bel and the Dragon,
The rest of the Book of Esther,	The Prayer of Manasses,
The Book of Wisdom,	The First Book of Maccabees,
Jesus the Son of Sirach,	The Second Book of Maccabees.

All the Books of the New Testament, as they are commonly received, we do receive, and account them Canonical.—*Article VI.*

SECT. A religious community following some particular master, instead of adhering to the teaching of the Catholic Church. Thus, Calvinists are the sect following Calvin. Wesleyans the sect following Wesley. We are to remember that we are expressly forbidden in Scripture thus to call any man master: one is our MASTER, JESUS CHRIST the Righteous.

SECULAR CLERGY. In those Churches in which there are monasteries, the clergy attached to those monasteries are called Regulars, the other clergy are styled Seculars. In our church, before the Reformation, the number of Regulars was very great: but since the Reformation we have only had Secular Clergy.

SEDILIA. Stone seats for the Priests in the south wall of the chancel of many Churches and Cathedrals; they are usually three in number, but sometimes there is only one,—in some places there are four.

SEPTUAGINT. The Greek version of Scripture which was received both by the Jews and by the primitive Christians. It has derived its name either from the Jewish account of seventy-two persons having been employed to make it, or from its having received the approbation of the Jewish Sanhedrim, which consisted of seventy-two persons. The chief value of the Septuagint is, that as every version must to a certain extent be a commentary, it has preserved for us in many places the traditionary meaning attached to certain passages of Scripture by the Jews.

SEPTUAGESIMA. The Sunday which in round numbers is 70 days before Easter. Hence the name. There being exactly 50 days between the Sunday next before Lent and Easter-day, inclusive, that Sunday is termed Quinquagesima, i. e. the 50th. And the two immediately

preceding are called from the next round numbers, Sexagesima and Septuagesima, 60th and 70th. The Church thus early begins to look forward to Easter, the queen of festivals. She would call back our minds from the rejoicing season of Christmas, and, by reflections on the humiliating necessity there was for MESSIAH'S Advent, prepare us for that solemn season in Lent, in which, if with deep contrition and lively faith we follow CHRIST in his *Sufferings*, we may rejoice with HIM here, and humbly hope to reign with HIM hereafter in his *Glory*. The observation of these days and the weeks following, appears to be as ancient as the time of Gregory the Great. Some of the more devout Christians observed the whole time from the first of these Sundays to Easter, as a season of humiliation and fasting: though the ordinary custom was to commence fasting on Ash-Wednesday.

SEQUESTRATION. This is a separating the thing in controversy from the possession of both the contending parties. Thus when an incumbent dies, there is a controversy supposed as to the person to whom the dues of the living are to be paid, the Bishop, therefore, sequesters the living until the new incumbent is appointed.

SERAPHIM denotes an order of angels who surround the throne of the LORD.

SERMON. From the earliest ages of the Christian Church the exhortations and instructions of GOD'S ministers have followed the Lessons of Holy Scripture. In the primitive times the Bishop generally delivered his sermon or exhortation from the steps of the altar; Presbyters preached from the pulpit.

SEXAGESIMA.—*See Septuagesima.*

SEXTON; from Sacristan. The sexton is appointed by the minister of the parish; and his salary is according to the custom of each parish, or is settled by the parish vestry. In the case of Olive *v.* Ingram, it was held that a woman is as capable of being elected to this office as a man; and that women have a voice in the election. The duty of a sexton is to keep the church and pews cleanly swept, and sufficiently aired; to make graves and open vaults for the burial of the dead; to provide (under the

churchwarden's direction) candles, &c. for lighting the church; bread and wine, and other necessaries for the Communion, and also water for Baptisms; to attend the church during Divine service, in order to open the pew doors for the parishioners, keep out dogs, and prevent disturbances, &c. If a sexton be removed without sufficient cause, a mandamus will lie for his restitution. But where it appeared that the office was held only during pleasure, and not for life, the court refused to interfere.

SHRINE, the place where something sacred, or a relic is deposited.

SHRIVE. To administer Confession.

SHROVE TUESDAY. The day before Ash-Wednesday, so called in the Church of England from the old Saxon word *shrive, shrif,* or *shrove,* which in that language signifies to *confess;* it being our duty to confess our sins on that day, in order to receive the blessed sacrament of the Eucharist, and thereby qualify ourselves for a more religious observance of the holy time of Lent immediately ensuing.

SICK, VISITATION OF. By Can. 76. When any person is dangerously sick in any parish, the minister or curate, having knowledge thereof, shall resort unto him or her (if the disease be not known or probably suspected to be infectious), to instruct and comfort them in their distress, according to the order of the communion book if he be no preacher, or if he be a preacher then as he shall think most needful and convenient. And by the Rubric before the office for the visitation of the sick: When any person is sick, notice shall be given thereof to the minister of the parish; who shall go to the sick person's house, and use the office there appointed. And the minister shall examine the sick person whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive, from the bottom of his heart, all persons that have offended him; and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he may make amends to the utmost of his power. And if he hath not before disposed of his goods, let him then be admonished to make his will, and to declare his debts, what he oweth, and what is owing to him for the better discharge of his

conscience, and the quietness of his executors. But men should often be put in remembrance to take order for the settling of their temporal estates, while they are in health. And the minister should not omit earnestly to move such sick persons as are of ability, to be liberal to the poor. It has ever been the custom of the presbyters of the Church to visit the sick, and after praying with them, and (if necessary) reconciling them to the Church by the blessing of absolution, to communicate to them the Sacrament of our LORD's Body and Blood. For these purposes the English ritual contains a formulary, which has for the most part been used from a period of remote antiquity in our Church. The form of absolution, though acceptable to true churchmen, has given great offence to latitudinarians. But every clergyman of the Church of England gives his unfeigned assent and consent to it. It is as follows:

¶ *Here shall the sick person be moved to make a special Confession of his sins, if he feel his conscience troubled with any weighty matter. After which Confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort:*

Our LORD JESUS CHRIST, who hath left power to HIS Church to absolve all sinners who truly repent and believe in HIM, of HIS great mercy forgive thee thine offences: And by HIS authority committed to me, I absolve thee from all thy sins, in the Name of the FATHER, and of the SON, and of the HOLY GHOST. *Amen.*

SIDESMEN. It was usual for Bishops in their visitations to summon some credible persons out of every parish, whom they examined on oath concerning the condition of the church, and other affairs relating to it. Afterwards these persons became standing officers in several places, especially in great cities, and when personal visitations were a little disused, and when it became a custom for the parishioners to repair the body of the church, which began about the fifteenth century; these officers were still more necessary, and then they were called *Testes Synodales,* or *Juratores Synodi;* some called them synodsmen, and now they are corruptly called sidesmen. They are chosen every year, according

to the custom of the place, and their business is to assist the churchwardens in enquiring into things relating to the church, and making presentments of such matters as are punishable by the ecclesiastical laws.

SIGNIFICAVIT. The writ *de excommunicati expiendo* was called a significavit from the word at the beginning of the writ: *Rex vicecomiti L. salutem.* SIGNIFICAVIT *nobis venerabili. Pater H. L. Episcopus, &c.*

ST. SIMON and ST. JUDE'S DAY. A holy-day appointed by the Church for the commemoration of these Saints, observed in our Church on the 28th October.

The first is St. Simon, surnamed the Canaanite, and Zelotes, which two names are, in fact, the same; for the Hebrew term *Canaan,* signifies a zealot.

There was a sect of men called zealots, about the time of CHRIST, in Judea, who out of a pretended zeal for GOD'S honour, would commit the most grievous outrages: they would choose and ordain high priests out of the basest of the people, and murder men of the highest and most illustrious extraction. And it is highly probable that this Simon, before his conversion and call, was one of this hot-headed sect; or, at least, that there was some fire or fierceness conspicuous in his temper that occasioned his being distinguished by that warm name. He was one of the twelve Apostles, and a relation of our blessed LORD; either HIS half-brother, being one of Joseph's sons by another wife, or a cousin by HIS mother's side.

The other Saint, this day commemorated, was likewise one of the twelve Apostles, and Simon's brother, and consequently of the same degree of consanguinity to our blessed SAVIOUR.

He had two surnames, viz. Thaddeus, which seems to be nothing more than a diminutive of the term *Judas,* as it is derived from the same Hebrew root; and Lebbeus, which is derived from another Hebrew root, signifying a little heart.

SIMONY is the corrupt presentation of any one to an ecclesiastical benefice for money, gift, or reward. It is so called from the sin of Simon Magus, who thought to have purchased the gift of the HOLY GHOST for money; though the purchasing holy orders seems to approach nearer to his offence. It is by the canon law a very griev-

ous offence; and is so much the more odious, because, as Sir Edward Coke observes, it is ever accompanied with perjury; for the presentee is sworn to have committed no simony.

SIN. Any thought, word, action, omission, or desire contrary to the law of GOD.

SOCIETIES The Church itself is the proper channel for the circulation of the Bible and Prayer Book, for the establishment of missions, and the erection of sanctuaries, the Church acting under her Bishops, and by her representatives in synod. But under the existing circumstances of the Church of England, not only convocations but diocesan synods have been for many years suspended. Had not this been the case, all our plans for the circula- of the Scriptures, the institution of missions, and so forth, would have been conducted by committees of the convocation, in the name and by the avowed authority of the Church. At present, we are obliged to promote these great objects by means of voluntary associations. A society, to be a Church society must be confined exclusively to members of the Church. If dissenters are admitted to its government, it is as much a dissenting society as a Church society, *i.e.* it ceases to be a Church society, strictly speaking, since by a Church society we mean a society distinguished from a dissenting society. *See the Article on Schism.*

But admitting that we are to unite for religious purposes with churchmen only, are laymen by themselves, or laymen assisted by deacons or presbyters, competent to organize a religious society? And on the authority of the text, "Obey them that rule over you," we give our answer in the negative. There is in every church, and every diocese of a church, a higher authority, to which presbyters, deacons, and laymen are to defer, the Archbishop of the province and all his suffragans in matters relating to the Church of the province generally; the diocesan in matters relating to a particular diocese. So the first Christians always understood the passage to which I have referred. "Let no one," says Ignatius, the contemporary of the Apostles and the disciple of St. John, "do any of the things pertaining to the Church separately from the Bishop." "Let presbyters and deacons,"

say the Apostolic Canons, "attempt nothing without the Bishop's allowance, for it is he to whom the LORD's people are committed." (Canon 39.) Quotations might be multiplied to the same effect.

We may here, then, discover another principle. In forming our institutions we ought to have the episcopal sanction for what we do. Indeed it seems ridiculous to call ourselves Episcopalians, and then to act contrary to this law; though by the way, in the very first ages of the Church, some there were who did so. "Some," says St. Ignatius, the disciple of St. John, to whom I have before alluded, "call him Bishop, and yet do all things without him; but these seem not to me to have a good conscience, but rather to be hypocrites and scorners." We ought not to be surprised, therefore, at this inconsistency in our own age, when even the apostolical times were not exempt from it. But here, observe, it is not the sanction of a Bishop, or the sanction of two or three Bishops, that suffice, but the sanction of *the* Bishop, the diocesan. A Bishop may intrude into another man's diocese, and thus violate the Canons of the Church, and be himself liable to canonical censure—his example is rather to be avoided than followed. Yet it is necessary to mention this, because some persons think that all must be right, if they can obtain for a favourite society the names of one or two Bishops, while they set aside the authority of the diocesan, against whom, perhaps, they are acting. This is, in fact, when we come to examine the case, rather a specious evasion than an observance of the system of the Church: which would lead us to place every institution under the government of the diocesan.

But Bishops are only like ourselves, fallible men; and therefore we are not to suppose that the converse of this proposition must be true, that because no society, except such as has the diocesan at its head, can be worthy of a churchman's support; therefore every society which *has* a diocesan's sanction, must have a claim upon each inhabitant of that diocese. The Church defers to her Bishops as the executive power, but she does not regard them as irresponsible, or infallible, or despotic. She does not intend that they should transgress Scripture, and lord it over GOD's heritage. To them, as well as us, the princi-

ples of the Church are to be a guide, and they, like ourselves, may err occasionally in the application of these principles. And in deciding whether a society is conducted on Church principles, it is not to the diocesan, but to the society itself that we are to refer. And the question is not merely whether the diocesan belongs to it, but also whether the society places the diocesan in his right position. We are to vindicate the rights of the diocesan, even though this diocesan did himself neglect them, for these rights pertain not to him personally, but to the Church. We are, therefore, to ascertain whether he is recognized by the society *as* the diocesan, as the spiritual ruler presiding *of right* over the society; so recognized as that if he refused to sanction its proceedings, it would retire from the field; whether it receives him out of deference to his spiritual character, or only out of respect for his temporal rank, where, as in this country, temporal rank, a circumstance of minor consideration, not, indeed, worthy of notice, is conceded to him. If the society does not do this, it is not one whit improved, so far as its constitution is concerned, though a diocesan may peradventure be one of its members. Here, then, we come to another principle, and we may sum up what has been said, by asserting that a religious society, conducted on strictly Church principles, should consist of churchmen only, and and should be under the superintendence, if instituted for general purposes, of the Archbishops, and all the Bishops of both provinces of the Church of England; if for diocesan, purposes of the diocesan; if for parochial purposes, of the parochial clergy, who act as the Bishop's delegates.

There are five societies which deserve the name of Church Societies. The Society for Promoting Christian Knowledge, which was originally established to counteract the immorality brought in by the Revolution of 1688. The Society for Propagating the Gospel, which is the Church of England Missionary Society. The National Society for the Education of the Poor. The Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels. And the Society for Promoting the Employment of Additional Curates in Populous Places.

SOCINIANS. A sect so called from their leader Faustus Socinus, who do not worship the GOD of Christians.

SOLIFIDIANS. Those who rest on faith alone for salvation, without any connexion with works; or who judge themselves to be CHRIST'S because they believe they are.

SON OF GOD. The SON, which is the WORD of the FATHER, begotten from everlasting of the FATHER, the very and eternal GOD, and of one substance with the FATHER, took man's nature in the womb of the blessed Virgin of her substance; so that two whole and perfect natures, that is to say, the GODHEAD and MANHOOD, were joined together in one person, never to be divided, whereof is one CHRIST, very GOD, and very MAN; who truly suffered, was crucified, dead and buried, to reconcile HIS FATHER to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men. *Article* ii.

SPONSORS. In the administration of Baptism, these have from time immemorial held a distinguished and important place. Various titles have been given them, significative of the position they hold and the duties to which they are pledged. Thus they are called *Sponsors*, because in infant Baptisms they respond or answer for the baptized. They are *Sureties*, in virtue of the security given through them to the Church, that the baptized shall be "virtuously brought up to lead a godly and a Christian life." And from the spiritual affinity here created, by which a responsibility almost parental is undertaken by the sureties, in the future training of the baptized, the terms *Godfather* and *Godmother* have taken their rise.

Rubric. There shall be for every male child to be baptized, two Godfathers and one Godmother; and for every female, one Godfather and two Godmothers.

Canon 29. No parent shall be urged to be present, nor be admitted to answer as Godfather for his own child: nor any Godfather or Godmother shall be suffered to make any other answer or speech, than by the Book of Common Prayer is prescribed in that behalf. Neither shall any person be admitted Godfather or Godmother to any child at christening or confirmation, before the said person so undertaking hath received the Holy Communion.

Rubric. And the Godfathers and Godmothers, and the

people with the children, must be ready at the font, either immediately after the last lesson at morning prayer, or else immediately after the last lesson at evening prayer, as the curate by his discretion shall appoint.

STALLS. In a Cathedral or Collegiate Church, certain seats constructed for the clergy and dignitaries of the Church, and intended for their exclusive use. These stalls are placed in that portion of the building called the *Choir*, or the part in which Divine service is usually performed.

STOLE, or *Orarium*. A long and narrow scarf with fringed extremities, that crossed the breast to the girdle, and thence descended in front on both sides as low as the knees. One of the most ancient vestments used by the Christian clergy, and in its mystical signification represented the yoke of CHRIST.

SUB-DEACON. An inferior minister, who anciently attended at the altar, prepared the sacred vessels, delivered them to the deacons in time of Divine service, attended the doors of the church during communion service, went on the Bishop's embassies with his letters, or messages, to foreign Churches, and was invested with the first of the holy orders. They were subordinate to the superior rulers of the Church, and, by a canon of the council of Laodicea, they were forbidden to sit even in the presence of a deacon without his leave.

SUBLAPSARIANS. Those who hold that GOD permitted the first man to fall into transgression without absolutely predetermining his fall; or that the decree of predestination regards man as fallen, by an abuse of that freedom which Adam had, into a state in which all were to be left to necessary and unavoidable ruin, who were not exempted from it by predestination.—*See Supralapsarians.*

SUBSTANCE. In relation to the GODHEAD, that which forms its Essence or Being—that in which the Divine attributes inhere. In the language of the Church, and agreeably with holy writ, CHRIST is said to be of the same *substance* with the FATHER, being *begotten*, and therefore partaking of the Divine essence, not *made*, as was the opinion of some of the early heretics.

SUCCESSION, APOSTOLICAL, or UNINTERRUPTED. The doctrine of a regular and continued transmission of

ministerial authority, in the succession of Bishops, from the Apostles to any subsequent period. To understand this, it is necessary to premise, that the powers of the ministry can only come from one source—the great HEAD of the Church. By HIS immediate act the Apostles or first Bishops were constituted, and they were empowered to send others, as he had sent them. Here then was created the first link of a chain which was destined to reach from CHRIST'S ascension to HIS second coming to judge the world. And as the ordaining power was confined exclusively to the Apostles, (See EPISCOPACY) no other men or ministers could possibly exercise it, from them alone was to be obtained the authority to feed and govern the Church of all the future. By the labours of the Apostles, the Church rapidly spread through the then known world, and with this there grew up a demand for an increase of pastors. Accordingly, the Apostles ordained elders or presbyters in all churches; but the powers given to these terminated in themselves, they could not communicate them to others. A few therefore were consecrated to the same rank held by the Apostles themselves, and to these the full authority of the Christian ministry was committed, qualifying them to ordain deacons and presbyters, and, when necessary, to impart their full commission to others. Here was the second link of the chain. For example; Paul, and the other Apostolic Bishops, were the first. Timothy, Titus, and others, who succeeded to the same ministerial powers, formed the second. A third series of Bishops were in like manner ordained by the second, as time advanced, and a fourth series by the third. And here the reader will perceive what is meant by *uninterrupted succession*, viz., a perfect and unbroken transmission of the original ministerial commission from the Apostles to their successors, by the progressive and perpetual conveyance of their powers from one race of Bishops to another. The process thus established, was faithfully carried on in every branch of the universal Church. And as the validity of the ministry depended altogether on the legitimacy of its derivation from the Apostles, infinite care was taken in the consecration of Bishops, to see that the ecclesiastical pedigree of their consecrators was regular and indisputable. In

case that any broke in upon the apostolical succession, by "climbing up some other way," they were instantly deposed. A great part of the ancient canons were made for regulating ordinations, especially those of Bishops, by providing that none shall be ordained, except in extraordinary cases, by less than three Bishops of the same province; that strange Bishops should not be admitted to join with those of the province on such occasions, but those only who were neighbours and well known, and the validity of whose orders was not disputed. The care thus taken in the early ages to preserve inviolate the succession from the Apostles, has been maintained in all churches down to the present day. There are in existence, catalogues of Bishops from the year 1842 back to the day of Pentecost. These catalogues are proofs of the importance always attached by the Church to a regular genealogy in her Bishops. And they, as well as the living Bishops themselves, are proofs of the reality of an apostolical succession. It has been well remarked, that CHRIST JESUS has taken more abundant care to ascertain the succession of pastors in HIS Church, than ever was taken in relation to the Aaronical priesthood. For in this case, the succession is transmitted from seniors to juniors, by the most public and solemn action, or rather process of actions, that is ever performed in a Christian church; an action done in the face of the sun, and attested by great numbers of the most authentic witnesses, as consecrations always were. And we presume it cannot bear any dispute, but that it is now more easily to be proved that the Archbishop of Canterbury was canonically ordained, than that any person now living is the son of him who is called his father; and that the same might have been said of any Archbishop or Bishop that ever sat in that or any other Episcopal See during the time of his being Bishop.

Such then is uninterrupted succession; a fact to which every Bishop, priest, and deacon, in the wide world, looks, as the ground of validity in his orders. Without this, all distinction between a clergyman and a layman is utterly vain, for no security exists that Heaven will ratify the acts of an illegally constituted minister on earth. Without it, ordination confers none but humanly derived powers.

SUFFRAGANS. The word properly signifies all the provincial Bishops which are under a Metropolitan, and they are called his suffragans, because he had power to call them to his provincial synods to give their suffrages there. The Chorepiscopi had been long set aside, who had been for many ages rural Bishops, of which we will give this short account:

The Bishop, who was the supreme of the whole diocese in ecclesiastical affairs, did generally reside in the city with his presbyters, and when disabled by old age or any other infirmity, to inspect and govern the Church, he usually chose a coadjutor to assist him, and this person often succeeded him in the bishopric. Afterwards, when Christianity spread itself into many towns and villages at a great distance from the city, and the number of the converted heathens daily increased, it was thought fit to choose another assistant, who was called Chorepiscopas, or a country Bishop, as the word itself imports, who was really a bishop in order, and not a mere presbyter. It is true, he was inferior to the city Bishop, however his ordination by one Bishop alone was valid; but still he was a Bishop, and his office was to enquire into the behaviour and morals of the country clergy, and to see that no persons but such who were duly qualified, should be let into the ministry. They had power to confirm in country churches, and to sit and vote in councils in their own names; they might ordain readers and sub-deacons, but not presbyters and deacons without the Bishop's license. But by the council of Laodicea their power was diminished; for it was decreed by that council, that Bishops should not be in country villages, but visiting presbyters should be in their room. However, their power was not suppressed at once, it sank by degrees, and afterwards in the ninth century it came to nothing; and then it was pretended they were not Bishops, but presbyters, and so the whole order was set aside in the Western Church. In the very beginning of the Reformation here, viz., An. 26. H. 8. cap. 14. an act passed to restore this order of men under the name of suffragan Bishops; the preamble recites, that good laws had been made for electing and consecrating Archbishops and Bishops, but no provision was made for suffragans, which had been accustomed here

for the more speedy administration of the Sacraments, and other devout things, &c., therefore it was enacted that the places following should be the Sees of Bishops suffragans :—Bedford, Berwick, Bridgewater, Bristol, Cambridge, Colchester, Dover, St. Germain, Guildford, Gloucester, Grantham, Hull, Huntingdon, Isle of Wight, Ipswich, Leicester, Marlborough, Moulton, Nottingham, Penrith, Southampton, Shaftesbury, Shrewsbury, Taunton, Thetford. The Bishop of each diocese shall by petition present two persons to the king, whereof he shall allow one to be the suffragan, and thereupon direct his mandate to the Archbishop to consecrate him, which was to be done after this manner; first it recites that the Bishop, having informed the king that he wanted a suffragan, had therefore presented two persons to him who were qualified for that office, praying that the king would nominate one of them, thereupon he nominated P. S. being one of the persons presented, to be suffragan of the see of Ipswich, requiring the Archbishop to consecrate him. The Bishop thus consecrated was to have no greater authority than what was limited to him by commission from the Bishop of the diocese, and was to last no longer. It is true, this act was repealed by 1 and 2 Philip and Mary, cap. 8. but it was revived by 1 Elizabeth 1. though never put in practice since that time.

SUFFRAGE. A vote, token of assent and approbation, or, as in public worship, the united voice and consent of the people in the petitions offered.

The term is also used in the Prayer Book to designate a short form of petition, as in the Litany. Thus, in the Order for the Consecration of Bishops, we read that, in the Litany as then used, after the words, " That it may please THEE to illuminate all Bishops," &c. " the proper *Suffrage* shall be, ' That it may please THEE to bless this our brother elected.' " &c. The versicles immediately after the Creed in morning and evening prayer, are also denominated suffrages.

SUNDAY. The common reasons why the Church observes the first day of the week as the Sabbath are: that on this day CHRIST rose from the dead, and the HOLY SPIRIT descended on the Apostles;—that on it they assembled, preached, administered the LORD's Sup-

per, and made public collections for the support of the poor and distressed disciples :—and, because it has been kept holy by the Church for many ages, if not from the days of the Apostles. They do not, indeed, produce any express text for the change, yet they perceive the Christian Sabbath to have its grounds in Scripture; in the authority of CHRIST, conveyed through the medium of HIS inspired Apostles; or, at least, in their example and practice, if not command, (Acts xx. 7—1 Cor. xvi. 2. compared with St. Matt. xxviii. 1;)—and they believe that the change of the day by them, from the seventh to the first, without any alteration, that we know of, as to the main purpose and design of it, virtually implies, if not proves, a command for its continuance; and thus it has accordingly been continued and observed from the primitive times, through all succeeding ages of the Church, because the chief ends of its institution are always, and ever will be, the same. By keeping a Sabbath, we acknowledge a GOD, and declare that we are not Atheists: by keeping one day in seven, we protest against idolatry, and acknowledge that GOD who in the beginning made the heavens and the earth: and by keeping our Sabbath on the first day of the week, we protest against Judaism, and acknowledge that GOD who, having made the world, sent HIS only begotten SON to redeem mankind. The observation, therefore, of the Sunday in the Christian Church, is a public weekly assertion of the two first articles in our Creed, the belief in GOD the FATHER ALMIGHTY, the Maker of heaven and earth; and in JESUS CHRIST, HIS only SON, our LORD.—*See Sabbath and* LORD'S *Day.*

SUPEROROGATION. In the Romish Church, works of supererogation are those good deeds which are supposed to have been performed by saints, *over and above* what is required for their own salvation. These constitute an inexhaustible fund, on which the Pope has the power of drawing at pleasure, for the relief of the Church, by the application of some portion of this superabundant merit, to meet a deficiency in the spiritual worth of any of its members.

SUPRALAPSARIANS. The order in which they understand the Divine decrees, has produced two distinctions of

Calvinists, viz. Sublapsarians, and Supralapsarians: the former term is derived from two Latin words, *sub*, below or after, and *lapsus*, the fall; and the latter from *supra*, above, and *lapsus*, the fall. The Sublapsarians assert, that GOD had only permitted the first man to fall into transgression, without absolutely predetermining his fall; their system of decrees, concerning election and reprobation, being, as it were, subsequent to that event. On the other hand, the Supralapsarians maintained that GOD had from all eternity decreed the transgression of man. The Supralapsarian and Sublapsarian schemes agree in asserting the doctrine of predestination, but with this difference, that the former supposes that GOD intended to glorify his justice in the condemnation of some, as well as his mercy in the salvation of others; and for that purpose decreed that Adam should necessarily fall, and by that fall bring himself and all his offspring into a state of everlasting condemnation. The latter scheme supposes, that the decree of predestination regards man as fallen by an abuse of that freedom which Adam had, into a state in which all were to be left to necessary and unavoidable ruin, who were not exempted from it by predestination.

SUPREMACY. By the Church of England the Sovereign is regarded as being over all persons, and over all causes, ecclesiastical as well as civil, supreme. On this head an objection is raised against the Church of England, as if her ministers derived their authority from the Crown. This objection is thus answered by Mr. Palmer: (1.) I must *insist* upon it, that the *principles of the Church of England*, with reference to the authority of the civil magistrate in ecclesiastical affairs, cannot be determined in any way by the opinions of lawyers, or the preambles of acts of parliament. We no where subscribe to either one or the other. (2.) The opinion of the temporal power itself, as to its own authority in ecclesiastical affairs, and its acts in accordance with such opinions, are perfectly distinct from the principles of the Church of England on these points. We are not bound to adopt such opinions, or approve such acts of temporal rulers, nor even to approve every point of the existing law. (3.) The clergy of England, in acknowledging the supremacy of the king, A.D. 1531, did so, as Burnet proves, with the

important proviso, "*quantum per Christi legem licet;*" which *original condition is ever to be supposed* in our acknowledgment of the royal supremacy. Consequently we give no authority to the prince, except what is consistent with the maintenance of all those rights, liberties, jurisdictions, and spiritual powers, which "the law of CHRIST" confers on HIS Church. (4.) The Church of England believes the jurisdiction and commission of her clergy to come from GOD, by apostolical succession, as is evident from the Ordination Services, and has been *proved* by the Papist Milner himself (Letters to a Prebendary, Let. viii.); and it is decidedly the doctrine of the great majority of her theologians. (5.) The acts of English monarchs have been objected in proof of their views on the subject. We are not bound to subscribe to those views. If their acts were wrong in any case, we never approved them, though we may have been obliged by circumstances to submit to intrusions and usurpations. But since this is a favourite topic with Romanists, let us view the matter a little on another side. I ask, then, whether the parliaments of France did not for a long series of years, exercise jurisdiction over the administration of the Sacraments, compelling the Roman bishops and priests of France to give the Sacraments to Jansenists, whom they believed to be heretics? Did they not repeatedly judge in questions of faith, viz. as to the obligation of the Bull "Unigenitus?" Did they not take cognizance of questions of faith and discipline to such a degree, that they were said to resemble "a school of theology?" I ask whether the clergy of France in their convocations were not *wholly* under the control of the King, who could prescribe their subjects of debate, prevent them from debating, prorogue, dissolve, &c.

Did they not repeatedly beg in vain from the Kings of France, for a long series of years, to be permitted to hold provincial synods for the suppression of immorality, heresy, and infidelity? Is not this liberty still withheld from them, and from every other Roman Church in Europe? I further ask whether the Emperor Joseph II. did not *enslave* the Churches of Germany and Italy; whether he did not suppress monasteries, suppress and unite bishoprics, whether he did not suspend the Bishops

from conferring orders, exact from them oaths of obedience to all his measures present and future, issue royal decrees for removing images from churches, and for the regulation of Divine worship down to the minutest points, even to the number of candles at mass? Whether he did not take on himself to silence preachers who had declaimed against persons of unsound faith? Whether he did not issue decrees against the Bull "*Unigenitus*," thus interfering with the doctrinal decisions of the whole Roman Church? I ask whether this conduct was not accurately imitated by the Grand Duke of Tuscany, the King of Naples, the Duke of Parma; whether it did not become prevalent in almost every part of the Roman Church, and whether its effects do not continue to the present day? I again ask whether "Organic Articles" were not enacted by Buonaparte in the new Gallican Church, which placed every thing in ecclesiastical affairs under the government? Whether the Bishops were not forbidden by the Emperor to confer orders without the permission of Government; Whether the obvious intention was not to place the priests, even in their spiritual functions, under the civil powers? And, in fine, whether these obnoxious "Organic Articles" are not, up to the present day, in almost every point in force? I again enquire whether the order of Jesuits was not suppressed by the mere civil powers, in Portugal, Spain, France, Italy, &c.; whether convents monasteries, confraternities, friars, and monks, and nuns, of every sort and kind, were not extinguished, suppressed, annihilated by royal commissions, and by the temporal power, in France, Germany, Austria, Italy, Sicily, Spain, Portugal, &c. &c.; and in opposition to the petitions and protests of the Pope and the Bishops? I again ask whether the King of Sicily does not in his "Tribunal of the Monarchy," up to the present day, try ecclessiastical causes, censure, excommunicate, absolve? Whether this tribunal did not in 1712 give absolution from episcopal excommunications; and whether it was not restored by Benedict XIII. in 1728.

Is there a Roman Church on the continent of Europe, where the clergy can communicate freely with him whom they regard as their spiritual head; or where all Papal bulls, rescripts, briefs, &c. are not subjected to a rigorous

surveillance on the part of government, and allowed or disallowed at its pleasure? In fine, has not Gregory XVI. himself been compelled in his Encyclical Letter of 1832, to utter the most vehement complaints and lamentations, at the degraded condition of the Roman Obedience? Does he not confess that the Church is "subjected to *earthly considerations*," "*reduced to a base servitude*," "the rights of its Bishops *trampled on?*" These are all certain facts: I appeal in proof of them to the Roman historians, and to many other writers of authority; and they form but a part of what might be said on this subject. Romanists should blush to accuse the Church of England for the acts of our civil rulers in ecclesiastical matters. They should remember those words: "Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." But, it will be objected, all this was contrary at least to the principles of the Roman Church, while English theologians on the contrary, exaggerate the authority of the civil magistrate in ecclesiastical affairs. I admit unequivocally, that some of our theologians have spoken unadvisedly on this subject. But what of that? Can they have gone further than the whole school of Gallican writers, of modern canonists, and reforming theologians, in the Romish Church, whose object is to overthrow the Papal power, and render the Church subservient in all things to the state? Do Romanists imagine that we are ignorant of the principles of Pithou and the Gallican school, of Giannone, Van Aspen, Zallwein, De Hontheim, Ricci, Eybel, Stoch, Rechberger, Oberhauser, Riegger, Cavallari, Tambourini, and fifty others, who were tinged with the very principles imputed to us? Do they forget that their *clergy* in many parts have petitioned *princes* to remove the *canonical law* of celibacy? In fine, is it not well known, that there is a conspiracy among many of their theologians, to subject the discipline of the Church to the civil magistrate? It is really too much for Romanists to assail us, on the very points where they are themselves most vulnerable, and where they are actually most keenly suffering. Our Churches, though subject to some inconveniences, and lately aggrieved by the suppression of bishoprics in Ireland, contrary to the solemn

protests of the Bishops and clergy, are yet in a far more respectable and independent position than the Roman Churches. Those amongst us who maintain the highest principles on the spiritual jurisdiction of the Church, have reason to feel thankful, that we have not yet fallen to the level of the Church of Rome.

Supremacy Papal. The Fourth Lateran Council, in the year 1215, is the first of those called general, which recognized the authority of the Roman See as supreme over the Church. In the fifth canon the Roman Church is said to have "a principality of power over all others, as the mother and mistress of all Christian believers;" and all other Patriarchs are required to receive their palls from the Roman Pontiff. The titles of Universal Pope and Universal Patriarch, first used by the Bishops of Constantinople, and afterwards applied indifferently to the Bishops of Rome and Constantinople, as appears by the letters of the Emperor Constantine Pogonatus, in Labbe and Cossart, vol. vi. pp. 593, 599, were titles of honour, and did not imply universal jurisdiction. There was no allusion to it in any former general council; so that up to 1215, it was free for a man to think how he pleased concerning it. And not only were men free to deny the Papal supremacy, they were bound to resist and reject it, in all places where it could not be proved to have been from the beginning. For so it was decreed by the third general council which was assembled at Ephesus, A.D. 431, "that none of the Bishops, most beloved of God, do assume any other province that is not, and was not formerly, and from the beginning, subject to him, or those who were his predecessors. But if any have assumed any Church, that he be forced to restore it, that so the Canons of the Fathers be not transgressed, nor worldly pride be introduced under the mask of this sacred function. The holy general synod hath therefore decreed, that the rights of every province, formerly, and from the beginning, belonging to it, be preserved clear and inviolable." This decree was passed on the occasion of an attempt by the Patriarch of Antioch to usurp authority over the Churches of the island of Cyprus, which had not been formerly under his jurisdiction, and is worthy of notice to the members of the Churches of England and

Ireland. For as it is beyond denial, from the conduct of the British and Irish Bishops, that the Churches in these islands knew no subjection to Rome up to the close of the sixth century, it is certain that every exercise of jurisdiction which the Bishop of Rome practised afterwards, for a time in this kingdom, was in violation of the decrees of the Catholic Church, and that the Churches here, were merely acting in obedience to those decrees when, after having made trial of that cruel bondage, they were enabled to release themselves from it. There is one other thing not unworthy of notice as concerns this point. By the creed of Pope Pius, as given above, all communicants in the Church of Rome, are required to acknowledge, as part of that "faith without which no man can be saved," "the holy Catholic, Apostolic Roman Church, for the mother and mistress of all churches." It should be known that the fathers assembled in the second general council, Constantinople, A.D. 381, gave the title which is here claimed for Rome to the Church of Jerusalem, as appears from their synodical epistle. "We acknowledge the most venerable Cyril, most beloved of GOD, to be Bishop of the Church of Jerusalem, which is the mother of all Churches." Sec Conc. ii. 966. Thus, then, it appears, that in order to obtain communion in Rome, it it necessary to record an opinion directly at variance with that of a general council universally acknowledged.

SURCINGLE. The belt by which the cassock is fastened round the waist. As the word CASSOCK has been inadvertently omitted in the proper place, it may be defined here to be the black silk vest worn by ecclesiastics. The short Cassock used to be worn commonly as the ordinary garb of the clergy when not officiating in the church. The long Cassock is worn under the surplice.

SURPLICE. A flowing white garment used by the clergy and others, when engaged in the celebration of the Divine offices. The garment itself seems to be of ancient date, the name of surplice was introduced about the twelfth century.

SURROGATE. Surrogate is one who is substituted or appointed in the room of another. Thus the office of granting licenses for marriage in lieu of banns being in the Bishop of the diocese by his chancellor, the incon-

venience of a journey to the seat of episcopal jurisdiction is obviated by the appointment of clergymen in the principal towns of the diocese as Surrogates, with the power of granting such licenses, and of granting Probates of Wills, &c.

SUSPENSION. In the laws of the Church, we read of two sorts of suspension; one relating solely to the clergy, the other extending also to the laity. That which relates solely to the clergy, is suspension from office and benefice jointly, or from office or benefice singly; and may be called a temporary degradation, or deprivation of both. And the penalty upon a clergyman officiating after suspension, if he shall persist therein after a reproof from the Bishop, is (by the ancient canon law) that he shall be excommunicated all manner of ways, and every person who communicates with him shall be excommunicated also. The other sort of suspension, which extends also to the laity, is suspension *ab ingressu ecclesiæ*, or from the hearing of Divine service, and receiving the Holy Communion; which may therefore be called a temporary excommunication. Which two sorts of suspension, the one relating to the clergy alone, and the other to the laity also, do herein agree, that both are inflicted for crimes of an inferior nature, such as in the first case deserve not deprivation, and such as in the second case deserve not excommunication; that both, in practice at least, are temporary; both also terminated, either at a certain time when inflicted for such time, or upon satisfaction given to the judge when inflicted until something be performed which he has enjoined: and lastly, both (if unduly performed) are attended with further penalties; that of the clergy with irregularity, if they act in the mean time; and that of the laity (as it seems) with excommunication, if they either presume to join in communion during their suspension, or do not in due time perform those things which the suspension was intended to inforce the performance of.

SYMBOL, or SYMBOLUM. A title anciently given to the Apostles' Creed, and for which several reasons have been assigned. Two of these have an appearance of probability, viz. that, 1. which derives it from a Greek word, signifying a throwing or casting together, and alleges that

the Apostles each contributed an article to form the Creed, forming their joint opinion or counsel in an abridged form; and 2. the opinion that this creed was used in times of persecution as a watch-word or mark whereby Christians (like soldiers in an army) were distinguished from all others. This latter is the sense given in the short catechism of Edward VI. 1552, where we read, "*M.* Why is this abridgment of the faith termed a *symbol?* *S.* A symbol is as much as to say, a sign, mark, privy-token, or watch-word, whereby the soldiers of the same camp are known from their enemies. For this reason the abridgment of the faith, whereby the Christians are known from them that are no Christians, is rightly named a symbol." The term symbol, importing an emblem or sensible representation, is also applied in the holy Eucharist, to the sacred elements, which there set forth the Body and Blood of CHRIST.

SYMPHONY. In music, an instrumental composition in the form of an overture, &c. The term is popularly applied to short introductory movements on the organ, before anthems and other pieces; also to any portion performed by the instrument without the voices, including preludes, interludes, and postludes, i. e. strains *before,* in *the midst,* and at *the end* of psalmody and other Church music.

SYNOD. This is a meeting of ecclesiastical persons for the purposes of religion, and it comprehends the provincial synods of every Metropolitan, and the diocesan of every Bishop within their limits. And these are not of that authority as general councils, nor do their canons oblige the whole Christian Church; but only that nation where they were made; but if such canons are agreeable with the Scriptures, and confirmed by general councils, they are in force everywhere. The most famous synods have been held in Africa, Britain, France, Germany, Italy, Spain. It would make a very large volume to treat particularly of those synods which have been held in each of those places, therefore we will refer to those which were assembled here in Britain; and as to that matter, we find that a synod was held here at Winchester, in the time of king Edgar, in which Archbishop Dunstan was president. In this synod the marriage of the clergy was prohibited. There

was another held at Oxford, wherein Archbishop Langton was president, who divided the Bible into chapters; and in this synod many constitutions were made for the better government of the Church. Another at Clarendon, under Archbishop Becket, in the reign of Henry II. in which some decrees were made concerning the prerogatives of the crown, and the privileges of the clergy. Two in the reign of Edward VI. And here we may notice that provincial synods were to be held twice in every year; this appears by the apostolical canons, and likewise by those made in the council of Nice. But this being found too hard a task for Bishops, who were usually men in years, especially where the provinces were large, it was disused about the middle of the fifth century; so that some canons were made for synods to be held once in a year; but not abrogating the ancient custom to hold them oftener, and this continued for many ages, but at last this came in like manner to be neglected, and thereupon, about the middle of the fourteenth century, another canon was made in the council of Basil, for a triennial synod of all the Bishops of every province; and in the same council there was another canon for every Bishop to hold a diocesan synod once in a year. And even here in Britain, by the ancient constitution of this Church, a synod was to be held once a year, which is now discontinued, and thus the authority of examining things through the province devolved on the Archbishop. In a diocesan synod the Bishop always presided, and he usually summoned *septem a plebe* in every parish in his diocese, to whom he administered an oath to inquire into the state and condition of each parish relating to ecclesiastical affairs, which were called *testes synodales*, and these men made their presentments in writing, or *viva voce* in the synod.—*See Councils.*

TABERNACLE. Among the Hebrews, a kind of building, in the form of a tent, set up by the express command of GOD for the performance of religious worship, sacrifices, &c. Exod. xxvi. xxvii.

FEAST OF TABERNACLES. A Solemn festival of the Hebrews, observed after harvest, on the fifteenth day of the month Tisri, instituted to commemorate the goodness of GOD, who protected the Israelites in the wilderness,

and made them dwell in booths when they came out of Egypt.

TALMUD. A collection of Jewish writings. There are two works which bear this name—the Talmud of Jerusalem, and the Talmud of Babylon. Each of these are composed of two parts—the Mishna, which is the text, and is common to both; and the Gemara or commentary.

TARGUM. A name given to the Chaldee paraphrases of the books of the Old Testament. They are called paraphrases, or expositions, because they are rather comments and explications, than literal translations of the text. They are written in the Chaldee tongue, which became familiar to the Jews after the time of their captivity in Babylon, and was more known to them than the Hebrew itself; so that when the Hebrew text was read in the synagogue, or in the temple, they generally added to it an explication in the Chaldee tongue for the service of the people, who had but a very imperfect knowledge of the Hebrew tongue. It is probable, that even from the time of Ezra this custom began: since this learned scribe, reading the law to the people in the temple, explained it, with the other priests that were with him, to make it understood by the people. Neh. viii. 7, 9. But though the custom of making these sorts of expositions in the Chaldee language be very ancient among the Hebrews, yet they have no written paraphrases or Targums before the æra of Onkelos and Jonathan, who lived about the time of our SAVIOUR. Jonathan is placed about thirty years before CHRIST, under the reign of Herod the Great. Onkelos is something more modern. The Targum of Onkelos is the most of all esteemed.

TE DEUM LAUDAMUS. ("We praise THEE, O GOD, &c.) A hymn glowing with holy thought, and expressed in language worthy of a seraph. It occurs in the morning service, immediately after the first lesson. It was a custom of the primitive Church to follow the reading of GOD's holy WORD, with songs of thanksgiving. Some of these were taken from Scripture, and others were of human composition. In the latter class stands the *Te Deum*, a hymn said to have been written by St. Ambrose, though this has been disputed. It is certain, however,

that its use in the Church can be traced up to the middle of the sixth century. In two ancient MSS. an old collection of hymns and an old psalter, Archbishop Usher found the *Te Deum* ascribed to St. Nicetius, Bishop of Triers, who, as Stillingfleet, Cave, and the learned in general think, composed this hymn for the use of the Gallican Church. He flourished about A. D. 535, nearly one hundred years after the death of St. Ambrose. From this period the hymn is often mentioned, and the use of it is repeatedly prescribed.

TEMPLE. In the Bible, this title generally refers to that house of prayer which Solomon built in Jerusalem, for the honour and worship of GOD. The name of Temple is now properly used for any church or place of worship set apart for the service of Almighty GOD. Thus the services of the Church are frequently introduced by the words, "The LORD is in HIS holy temple; let all the earth keep silence before HIM." Here, by the word "Temple," allusion is made to the church in which we have met together to offer our prayers and praises to the MOST HIGH.

TEMPLARS, TEMPLERS, OR KNIGHTS OF THE TEMPLE. A religious order instituted at Jerusalem, in the beginning of the twelfth century, for the defence of the Holy Sepulchre, and the protection of Christian pilgrims. They were first called *The Poor of the Holy City*, and afterwards assumed the appellation of *Templars*, because their house was near the Temple. The order was founded by Baldwin II., then King of Jerusalem, with the concurrence of the Pope: and the principal articles of their rule were, that they should hear the holy office throughout every day; or that, when their military duties should prevent this, they should supply it by a certain number of paternosters; that they should abstain from flesh four days in the week, and on Fridays from eggs and milk meats; that each knight might have three horses and one squire, and that they should neither hunt nor fowl. After the ruin of Jerusalem, about 1186, they spread themselves through Germany and other countries of Europe, to which they were invited by the liberality of the Christians. In the year 1228 this order acquired stability by being confirmed in the council of Troyes,

and subjected to a rule of discipline drawn up by St. Bernard. In every nation they had a particular governor, called Master of the Temple, or of the militia of the Temple. Their grand master had his residence at Paris. The order of Templars flourished for some time, and acquired by the valour of its knights, immense riches, and an eminent degree of military renown; but as their prosperity increased, their vices were multiplied, and their arrogance, luxury, and cruelty, rose at last to such a great height that the order was suppressed.

TERRIER. By Can. 87. The Archbishops and all Bishops within their several dioceses, shall procure (as much as in them lies) that a true note and terrier of all the glebes, lands, meadows, gardens, orchards, houses, stocks, implements, tenements, and portions of tithes lying out of their parishes, which belong to any parsonage, vicarage, or rural prebend, to be taken by the view of honest men in every parish, by the appointment of the Bishop, whereof the minister to be one; and to be laid up in the Bishop's registry, there to be for a perpetual memory thereof. It may be convenient also to have a copy of the same exemplified, to be kept in the Church chest.

TERSANCTUS. The Latin title of the hymn in the Liturgy beginning "With Angels and Archangels," &c. This celebrated anthem is probably the most ancient and universally received of all Christian songs of praise. Its position in the established Liturgies has always been (as in the Prayer Book) a little antecedent to the prayer of consecration; and the hymn itself does not appear in any other office than that of the Communion. The antiquity of the *Tersanctus*, and its prevalence in the Liturgies of the Eastern and Western Churches, naturally lead to the conclusion that it was derived from the Apostolic age, if not from the Apostles themselves. It is remarked by Palmer, that no liturgy can be traced in antiquity, in which the people did not unite with the invisible host of heaven in chanting these sublime praises of the Most High GOD. From the testimony of Chrysostom and Cyril of Jerusalem, we find that the seraphic hymn was used in the Liturgy of Antioch and Jerusalem in the fourth century. The apostolical constitutions enable us

to carry it back to the third century in the East. It is also spoken of by Gregory Nyssen, Cyril of Alexandria, Origen, Hilary, of Poictiers, Isidore, and other Fathers, as having formed a part of the Liturgy. In the Liturgy of Milan it has been used from time immemorial, under the name of *Trisagium;* in Africa, we learn from Tertullian, that it was customary in the second century.

TESTAMENT. The name of each of the volumes of Holy Scripture.

TEXT. The letter of the sacred Scriptures, more especially in the original languages. In a more limited sense the word *Text* is used for any short sentence out of the Scriptures, quoted in proof of a dogmatic position,—as an auctoritee as it was formerly called,—or taken as the subject or motto of a discourse from the pulpit. Thus Chaucer has—

> "He nedeth not to spoken but of game,
> And let *Auctoritees* in GODDES name
> To preaching, and to scole eke of clergie."

And so a sermon is called, "*Expositio* Auctoritatis."

The custom of taking a text for a sermon is probably coeval with that of preaching set discourses; and it is needless to remark that the use of texts as authority in doctrinal points is of the very essence of true theology, and was ever the custom even of those who professing the name of *Christians* denied the truth of CHRIST. Even the most abominable and shameless heretics quoted Scripture for their worst tenets. A simple Christian therefore may well be on his guard, against receiving every thing for which a text is quoted, remembering that the "inspired writings are an inestimable treasure to mankind, for so many sentences, so many truths. But then the true sense of them must be known; otherwise, so many sentences, so many authorised falsehoods." *Southey.*

THEOLOGY signifies that science which treats of the being and attributes of GOD, HIS relations to us, the dispensations of HIS providence, HIS will with respect to our actions, and HIS purposes with respect to our end.

THRONE. The Bishop's seat in his Cathedral.

THURIFICATI. In times of persecution Christians who were brought to be examined before the heathen

tribunal, were permitted to escape punishment by casting frankincense on an altar dedicated to an idol. This was of course an act of idolatry, and amounted to open and unreserved apostacy: some however there were who were betrayed into this act by present fear, rather than a real wish to deny CHRIST, and who sought afterwards by a rigid penance, the peace of the Church. These were called *Thurificati.* *See Libellatici* and *Sacrificati.*

TIARA. The name of the Pope's triple crown. The tiara and keys are the badges of the Papal dignity, the tiara of his civil rank, and the keys of his jurisdiction; for as soon as the Pope is dead, his arms are represented with the tiara alone, without the keys. The ancient tiara was a round high cap. John XIII. first encompassed it with a crown. Boniface VIII. added a second crown; and Benedict XIII. a third.

TITLE. Can. 33. It has been long since provided, by many decrees of the ancient Fathers, that none should be admitted either deacon or priest, who had not first some certain place where he might use his function: according to which examples we do ordain, that henceforth no person shall be admitted into sacred orders, except (1.) he shall at that time exhibit to the Bishop, of whom he desireth imposition of hands, a presentation of himself to some ecclesiastical preferment then void in the diocese; or (2.) shall bring to the said Bishop a true and undoubted certificate, that either he is provided of some Church within the said diocese where he may attend the cure of souls, or (3.) of some minister's place vacant either in the Cathedral Church of that diocese, or in some other Collegiate Church therein also situate, where he may execute his ministry; or (4.) that he is a fellow, or in right as a fellow, or (5.) to be a conduct or chaplain in some College in Cambridge or Oxford; or (6.) except he be a master of arts of five years' standing, that liveth of his own charge in either of the Universities; or (7.) except by the Bishop himself that doth ordain him minister, he be shortly after to be admitted either to some benefice or curateship then void. And if any Bishop shall admit any person into the ministry that hath none of these titles, as is aforesaid; then he shall keep and maintain him with all things necessary, till he do prefer

him to some ecclesiastical living: and if the said Bishop refuse so to do, he shall be suspended by the Archbishop, being assisted with another Bishop, from giving of orders by the space of a year.

TITHES. The tenth part of the profits accruing from the produce of estates, applied to the maintenance of the clergy. We are directed by reason to offer something to GOD as an acknowledgment of his blessings, from whom we receive all that is good. It is objected, that HIS dominion over the whole is so universal and extensive, that it may seem absurd to offer him any part; but yet the Scripture itself commands us to honour HIM with our riches, and with the first fruits of our increase; and by the Mosaical law the people were commanded to bring the first fruits of their land into the house of their GOD; and after they had possession of the land of Canaan, they were commanded to bring to the priest the first of all the fruits of the earth, in a basket, as an acknowledgment that they enjoyed that land by the gift of GOD. The proportionable part (that is, the tenth) was paid by two patriarchs long before the law; for Abraham paid to Melchisedeck, not only the tithes of the spoils which he brought in his return from the slaughter of his enemies, but the tithes of all things, and these were paid to him as a priest, for such he was, and of the Most High GOD, and it was in that capacity, and not of a king, that he met Abraham, for he was not assisting him in the wars, but met him as he returned with victory. After Abraham's death, the patriarch Jacob made a solemn vow to return unto GOD the tenth of all which HE should bestow on him, and it is probable, that being himself Abraham's grandson, he had observed what was done by him, and therefore fixed on the tenth rather than any other part.

The Jews, who were the posterity of the patriarchs, were told by Moses that all the tithes of the land were the LORD'S, not in the literal sense, but as they were devoted and due to GOD, who assigned HIS right to the Levites in these words, viz. I have given the children of Levi all the tenths in Israel. It is true, the Jews paid more than the tenth to the very time of the destruction of the Temple; but before the Mosaic law, the just tenth part was paid by the patriarchs, and in conformity

to that proportion the tenth was paid to the Levites under the law, which was called the first tithing; and this was accounted an inheritance which was to continue for ever, after the other tithes, superadded by that law, were abolished with it, such was the leaving one corner of the field unreaped, amounting to a sixtieth part, the offering the first fruits, the redeeming the first born both of man and beast. Therefore this proportion being paid by the inspired patriarchs, it became a settled provision for the Levitical priesthood, and was universally paid, even by the heathens themselves, who derived this custom from them by tradition, and not from any positive law of Moses; for, in imitation of such payment made by Abraham, they paid tithes of spoils to their kings, or chief magistrates, which was never done by the Jews, and this was not only voluntary, but it was of the best, and it was from thence that *Edecumata* signified the chiefest thing, and *Fluctus Decumanus* the highest wave. It was a proportion agreeable to the reason of the greatest part of mankind, and it being generally paid by the Gentiles when our SAVIOUR was born, there seems to be no occasion of any positive or express command in the Gospel for this payment, because both Jews and Gentiles were agreed in it before. However, we have some intimations of it there, for what else can be the intention of rendering unto GOD, the things which are GOD's? which the fathers interpret to be tithes, first fruits and oblations, for no man think it was meant literally. Besides, our SAVIOUR himself speaks of tithing mint, annise, and cummin, and HE appointed a maintenance for the ministers of HIS Gospel, which could not be less than a tenth part, because a meaner priesthood had so much before HE was born, and another reason may be, because the Christian priests were commanded to be hospitable, which could not well be with a smaller proportion. It is true, the Apostle expresses himself indefinitely to the Corinthians, viz. that they who preach the Gospel should live by it, but this livelihood must certainly be the tenth part, because it was to be like that of the Jewish Priests and Levites, and this appears by the best expositors of that text. But the meaning is plain without an exposition, and this out of the whole frame and contexture of the

words themselves, and the verses relating to this matter. "Do you not know that the Levites who minister about holy things live of tithes, and that the priests who wait at the altar are partakers of the oblations and sacrifices?" The similitude follows, Even so hath the LORD ordained that the Christian priests who preach the Gospel should live of the Gospel, that is, they should live of what is devoted to CHRIST, as an acknowledgment to HIM for HIS Gospel. So likewise the Apostle, writing to the Galatians, enjoins them who are taught in the word, to give some part of their temporal goods to the teacher; it is true, HE does not name the tenth part in *terminis*, for it was generally observed throughout the world, and therefore there was no occasion to be particular in it, especially since that part was set aside for this purpose from the beginning of time, and approved by GOD HIMSELF. We admit that those tithes which belonged to the Priests and Levites were abolished with the sacrifices; and that our SAVIOUR having instituted a new form of ministry, appointed a new way to provide against their necessities, and this was by charity, and the oblations of believers, which were usually given by them after the communion; and the Church had no other stated revenues till the reign of Constantine in the fourth century, who permitted Churchmen to be endowed with lands and inheritances; which made St. Jerome observe, that the Church was then more powerful and rich, but less virtuous under Christian princes. But we shall insist no longer upon this, and shall but just mention what was done by the primitive Christians in relation to this matter, and to proceed to shew when tithes were paid here among us. And first we must answer that objection which is usually made, that tithes were not paid till about the end of the first 400 years after CHRIST, and that there was not any canon made in the African councils for such payment. It is true, there might be no stated or regular payment at that time, because the Church was then under persecution; but if the Christians in the beginning gave more than the tenth, as certainly they did, then there could be no occasion for a canon to enjoin them to pay it. And it is plain they gave more, for they sold their possessions, and brought the money into the common treasury of the

Church. Tertullian tells us, that all things were in common among them, but their wives, and not only the money which was raised by the sale of their estates, but they made oblations every week, or at farthest every month, to the Church. And we are told by St. Cyprian, that even those offerings were answerable to the Levites' tenths, from whence we may infer, that tithes were paid at that time. But soon after kings and princes were converted to Christianity, and the Church began to be settled, we have plain proofs of the payment of tithes. Among us here in England, it is probable that tithes were paid by our Saxon ancestors, as soon as they were converted from Heathenism; for King Ethelbert made a law against taking away *Res Ecclesiæ* which they called GOD's fees; but this was not a general law to oblige the whole nation, because Ethelbert was only king of Kent; and the laws of king Ina long before that time enjoin the payment of Church-shot. And several other Saxon kings made laws that the Church should have its revenue, and that the clergy should have the first fruits; all which may be expounded of tithes, because they were paid to the Church. This appears by the practice of Eadbert, who was Bishop of Lindisfarne, in the beginning of king Ina's reign; it is true, he could pay no tithes himself, because he was a clergyman, and therefore he gave them every year to the poor. About fifty years after him, Boniface, Bishop of Mentz, wrote an epistle to Cuthbert, Archbishop of Canterbury, wherein he expressly mentions tithes, as usually paid in those days; and in Archbishop Egbert's canons, we read of priests who were commanded to teach the people to pay tithes; that the receiver was to register the names of such as paid, and that no man should take them from ancient churches, nor any secular service be done for them. But it was above 30 years afterwards that the first canon was made here for the payment of tithes, and that was in the synod of Calcuith, which was held here in the reign of King Offa, enjoining the payment of tithes according to the Scriptures, and exhorting all men to pay the same, because it is the special command of GOD HIMSELF. It is likewise true, that in obedience to these and other canons, tithes were paid here in some particular places; but King Ethelwolph,

who was the first hereditary monarch of the English Saxons, made a voluntary donation of tithes to be paid throughout the kingdom; and this was done in a general council, with the free consent of the spiritual and temporal lords, and a multitude of other people; and it is for that reason that some ancient writers tell us, that the tenth part was granted a *Rege Baronibus* and *Populo;* but that must be a mistake, because all the lands in England were then desmesnes of that king alone, and therefore when he granted *decimam partem terræ meæ*, that must be the tenth of the profits of the lands throughout the kingdom; and lest *decima mansio* (which is likewise in the grant) should be otherwise understood, Simeon of Durham and Malmesbury tell us, that king *decimam regni sui partem ecclesiæ divisit;* which division and grant was confirmed by many of his successors, even to the time of Edward the Confessor, who made a law, that the tenth of all corn shall be paid to GOD, as due to HIM, and tells us in what manner both prædial and personal tithes ought to be paid; and that if any person should disobey that law, he should be compelled to pay this duty by the King and the Bishop, and thus it stood till the Conquest.

It would be very tedious to mention all the canons and constitutions which were made in provincial synods in the reigns of the Norman kings relating to this purpose, therefore we shall only shew that tithes were paid here long before the parochial right was fixed, which some would have to be a little before the Lateran Council, anno 1215, but that must be a mistake, for Pope Adrian IV. decreed the monks of Boxley to pay parochial tithes, as fully as had been paid before they came into that parish, which was in the year 1144, and that was above 70 years before that council was held, for then that abbey was founded. It is probable that parochial tithes were more strictly paid to the secular clergy for some time after that council than before, because they could not be otherwise disposed or appropriated at that time to any other uses, even with the Bishop's consent. But about 15 years afterwards, when the monks found that the Pope and the Bishops began to appropriate several tithes to monasteries, which they had taken from the secular clergy,

then the schoolmen, and particularly Alexander of Hales, who was a monk himself, invented a doctrine to justify such proceedings, and that was by asserting a competency to be due to the clergy by the laws of GOD, but that the tenth part was instituted by the Church in mere condescension to the laity, intimating that they ought to pay a tenth to the rectors, but a great deal more to the friars. If this doctrine had been true, it might have justified those monks in possessing a great part of the parochial tithes, and assigning a small portion to the vicars as a *competens beneficium* to officiate in churches. But it was invented by them out of a base and covetous design; it destroyed that doctrine which been received among Christians for many ages; and though Erasmus himself and some other great men were inclined to this new opinion of the shoolmen, yet he was certainly of another mind when he was inducted into a parsonage in Kent, and received tithes there.

We shall now proceed to the reign of Henry VIII. who confirmed those canons relating to tithes, which were made in the reigns of his predecessors; this he did after he renounced the Pope's supremacy by a particular statute made for that purpose; and by which it was enacted, that tithes should be paid according to the ecclesiastical laws of the Church of England, and according to the customs in every parish where they shall grow due; and the reason is given in the purview of the act, viz. because they are due to GOD and HIS Holy Church. And it is to be observed, that before laymen had any grants of monastery lands to hold them discharged of tithes, in the same manner as they were held before the dissolution, care was taken to alienate the tithes of those lands, by the consent of the Bishop, and that due payment might be made thereof to the parochial rectors.

Thus it appears, that tithes were paid by the inspired Patriarchs, that such payment was likewise enjoined under the Mosaical dispensation, and not repealed by the Gospel; that the ancient Fathers held them due to the Church, and that they were constantly paid in the first ages of Christianity, and here in England as soon as our Saxon ancestors were converted from heathenism, and this in obedience to the peculiar laws of God; but when

Christians became cold in their devotion, then the payment was enforced by temporal laws; till afterwards, by the free and voluntary donation of King Ethelwolph, who had all the lands in England in demesne, and by a kind of parliamentary consent of that time, (as Mr. Selden calls it) they were for ever dedicated to the Church; and this hath since been confirmed, not only by canons, but by several statutes, and particularly by *Magna Charta*, and the clergy have enjoined them by virtue of those laws 800 years and upwards, so that it is now a peculiar estate vested in them, and distinct from the inheritance of the other nine parts, and they have as good, if not a better right to it, than any layman has to his estate, if such a right can be acquired by a voluntary donation, and be established by a long and continued possession, and confirmed by many acts of parliament, as certainly it may.

TONSURE. The having the hair clipped in such a fashion as the ears may be seen and not the forehead, or a shaved spot on the crown of the head. A clerical tonsure was made necessary about the 5th or 6th century. No mention is made of it before, and it is first spoken of with decided disapprobation.

TRADITION. The doctrine which has been delivered or handed down from one age to another. The great deference paid by the Church of England as a branch of the Catholic Church to tradition, is so misrepresented by the wicked, and so misunderstood by the weak, that we quote the following passage from Palmer's Treatise on the Church. Speaking of those who calumniate us for our use of this doctrine, he says:—"The various methods which these men employ in endeavouring to prevent any appeal to the tradition of the Church, may be classed under the following heads:

"1. Systematic misrepresentation. We do not appeal in proof of Christian doctrine, to the ancient Christian writers as in any way *infallible*. Our sentiments on this head are well known: they have been repeatedly explained. We hold that the doctrine of any father, however great and learned he may have been, *e. g.* that of Augustine, Athanasius, Ambrose, or Basil, is to be *rejected* in any point where it contradicts Scripture. We consider all

these writers as uninspired men, and therefore liable to mistakes and errors like other theologians. Therefore it involves a studied misrepresentation of our meaning and principle, when we are met by assertions or proofs that particular fathers have taught errors in faith or morality, that they were credulous—that their writings are in some points obscure—that their criticisms or interpretations of Scripture are sometimes mistaken—that they invented scholastic doctrines, and were tinged with false philosophy, that the later fathers were better theologians than the earlier—that there are fathers against fathers, and councils against councils, on some points. This is all calculated merely to excite prejudice against an appeal to the doctrine of the Church, by misrepresenting our design and principle in making it. Our answer to all these arguments is, that we do not appeal to the fathers as inspired and authoritative writers, but as competent witnesses of the faith held by Christians in their days. If they are not to be trusted in this, they are not to be trusted in their testimony to the facts of Christianity, and the external evidence of revelation is subverted.

"2. Pretended respect for religion. Under this head may be classed that mode of argument which rejects any appeal to the doctrine of the Christian Church, under pretence that the Word of GOD alone ought to be the rule of our faith in opposition to all the doctrines of man; that the Scripture constitutes a perfect rule of faith, needing nothing else; that it must necessarily be plain in all essential points, and that it is its own interpreter. The *end* of all this pretended reverence for Scripture is, to obtain an unlimited liberty of interpreting it according to our own reason and judgment, even in opposition to the belief of all Christians from the beginning. But in asserting this liberty to all men, it follows inevitably that no particular interpretation of Scripture is necessary to salvation; that Scripture has no Divine meaning; that it is *not a Revelation.* In short, tradition is thrown aside, under pretence of veneration for the Scripture, in order that men may be enabled to distort, or misinterpret, and to destroy that very Scripture.

"The same may be observed of that pretended zeal for the defence of the Reformation, which infidels, unitarians,

and other enemies of the doctrine and discipline of the Church allege as a plea for rejecting all appeal to the doctrines of the universal Church. 'The doctrines of the *Reformation*,' they say, 'cannot be defended if this appeal is allowed: *Popery* must triumph.' Excellent men! They will maintain the Reformation at all hazards: all evidence shall be pronounced worthless if it be opposed to the interests of that sacred cause. But what is the end sought by all this pretended devotion? It is, that every man may be permitted, without any check, to interpret Scripture in such a manner as to *subvert* all the doctrines of the Reformation, whether positive or negative, to prove the Reformation itself needless, erroneous, bigotted, equally absurd as the system to which it was opposed, and more inconsistent. I charge these men with the grossest hypocrisy. Never was there a more daring attempt to palm an imposture on the credulous and unthinking, than this effort of deists and heretics to set aside tradition under pretence of zeal for the Reformation. They are the opponents of the Reformation. They are the representatives of those whom the Reformation condemned. They reject its doctrines, they charge it with ignorance, bigotry, intolerance, errors as gross as those of popery. They have separated from its reformed institutions, as *anti-christian*, and only exist by a perpetual attack upon them. The Reformation has no connexion with these men; its defence belongs exclusively to those who maintain its doctrines, and adhere to its institutions, and they alone are proper judges of the mode of argument suited to its interests.

"3. Statements directly untrue. Under this head may be included the palmary argument employed by all sects against any appeal to the tradition of the Church universal, namely, that it was the principle of the Reformation to reject any such appeal; and its principle was, 'the Bible alone is the religion of Protestants.' Nothing can be more untrue than this assertion: the Reformation as a whole acknowledged and appealed to the authority of Catholic tradition, though it denied the infallibility of particular fathers and councils. With equal veracity it is asserted that the Church of England rejects tradition by her sixth article of religion, when it is manifest that her

object is simply to maintain the necessity of scriptural proof for articles of faith; while our canons, our ritual, and the whole body of our theologians, have so notoriously upheld the authority of tradition, that it is a subject of unmeasured complaint on the part of those who disbelieve the doctrines of the Church. The nature of these various arguments testifies sufficiently that the doctrine of the universal Church is opposed to those who employ them. It could be nothing but a feeling of despair on this point, which could have induced men to resort to perpetual misrepresentation, to false pretences, and to untruths. The employment of these weapons by all sects, in order to prevent any appeal to universal tradition, proves two points. First, as the sole fundamental principle on which they all agree is, the rejection of an appeal to the doctrines of the Church as a check on the interpretation of Scripture, and the assertion of an unlimited right of private interpretation; this principle is the source of all their divisions and contradictions, and therefore must be radically false. Secondly, the doctrine of the universal Church from the beginning must condemn that of all modern sects, in every point in which they differ from our Catholic and Apostolic Churches; and therefore on every such point they are in error, and misinterpret Scripture, and the Church is in the right."

TRANSEPT. The division of a church running North and South, forming the arms of a cross.

TRANSLATION. The removal of a Bishop from the charge of one diocese to that of another, in which case, the Bishop in his attestations, writes anno *translationis* nostræ, not anno *consecrationis* nostræ. Also, in literature, the rendering of a work from the original into another language. The scriptural portions of the Prayer Book, are not derived from the translation into common use. For example, the Psalter is from the great English Bible set forth and used in the time of Henry the Eighth, and Edward the Sixth.

TRANSUBSTANTIATION: The conversion or change of the substance of the bread and wine in the Eucharist, into the Body and Blood of our LORD, which Romanists suppose to be wrought by the consecration of the priest. The Church of England holds equally with the Church

of Rome, and with the Church universal, the real presence of our LORD in the Sacrament. But the error of the Church of Rome consists in this, that seeking to be wise above what is written, she has attempted to explain what our LORD concealed under a mystery, viz. the *manner* of his presence: and in doing this, although she has indeed made out a standing miracle, if her account be true, she has destroyed the mystery; and the consequence of her error has been to bring her members at least into peril of Idolatry. This dogma of transubstantiation is equally unsupported by Scripture and by Tradition, for we know it as an indisputable fact that this error was first started in the eighth century; that it found its most able advocate in Pascasius Radbert, in the ninth century; and that when this error was first introduced, it was spoken of by Raban Maurus, the pupil of our countryman Alcuin, Archbishop of Mentz, as an error broached by some individuals "unsoundly thinking OF LATE," and by the contemporary divines of the Churches of England and Ireland it was strongly opposed. We know, moreover, that it was not authoritatively received even by the Roman Church till the fourth Lateran Council in the year 1215.

TRENT, *Council of*, denotes the Council assembled by Paul III. in 1545, and continued by twenty-five sessions till the year 1563, under Julius III. and Pius IV. in order to correct, illustrate, and fix with perspicuity, the doctrine of the Church, to restore the vigour of its discipline, and to reform the lives of its ministers. The decrees of this council, together with the creed of Pope Pius IV. contain a summary of the doctrines of the Roman Catholics. It was at this Council that the Church of Rome incurred the guilt of authoritatively sanctioning heresy.

TRENTAL. A service of thirty masses for the dead, usually celebrated on as many different days.

TRINITY. *Of Faith in the Holy Trinity.*—There is but one living and true GOD, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the MAKER and PRESERVER of all things, both visible and invisible. And in unity of this GODHEAD there be Three Persons, of one substance, power, and

eternity; the FATHER, the SON, and the HOLY GHOST. *Article* 1.

Whosoever will be saved: before all things it is necessary that he hold the Catholic Faith. Which Faith, except every one do keep whole and undefiled; without doubt he shall perish everlastingly. And the Catholic Faith is this: That we worship one GOD in Trinity, and Trinity in Unity: neither confounding the Persons: nor dividing the Substance. *Athanasian Creed.*

TRIS-AGION.—*See Ter-sanctus.*

TYPE. An impression, image, or representation of some model, which is termed the antitype. In this sense we often use the word to denote the prefiguration of the great events of man's redemption by persons or things in the Old Testament.

VERSICLES. Short or diminutive verses, said alternately by the minister and people; such for example as the following:—

Min. O LORD, show THY mercy upon us;
Ans. And grant us THY salvation.
Min. O GOD, make clean our hearts within us;
Ans. And take not THY HOLY SPIRIT from us.

VESTMENTS. The robes and other ecclesiastical garments worn by the clergy. More particularly, the Dalmatic, the garment which ought to be worn over the alb by the deacon, or assistant at the Holy Communion.

VESTRY. The room in a church in which the clergy meet to put on their vestments. And from their meeting in this room certain assemblies of the parishioners, for the dispatch of the official business of the parish, are called vestries, or vestry meetings.

VIATICUM, the provision made for a journey. Hence, in the ancient Church, both Baptism and the Eucharist were called *Viatica*, because they were equally esteemed men's necessary provision and proper armour, both to sustain and conduct them safe on their way in their passage through this world to eternal life. The administration of Baptism is thus spoken of by St. Basil and Gregory Nazianzen, as the "giving to men their viaticum or provision for their journey to another world;" and under this impression, it was frequently delayed till the hour of death, being esteemed as a final security and safeguard to future

happiness. More strictly, however, the term *viaticum* denoted the Eucharist given to persons in immediate danger of death, and in this sense it is still occasionally used. The 13th Canon of the Nicene Council, ordains that none "be deprived of his perfect and most necessary *viaticum*, when he departs out of this life." Several other canons of various councils are to the same effect, providing also for the giving of the viaticum under peculiar circumstances, as to persons in extreme weakness, delirium, or subject to canonical discipline.

VICAR. After dioceses were divided into parishes, the secular clergy, who had the charge in those places, were called rectors; and afterwards when their rectories were appropriated to monasteries, the monks kept the great tithes; but the Bishops were to take care that the rector's place should be supplied by another, to whom he was to allow some portion of the small tithe for his maintenance; and this was called a Vicar, *quasi vicem rectoris fungens.* This Vicar was at first removable *ad nutum Prioris,* but by degrees he got a settled maintenance, which consisted in the glebe, and some small tithes. He is instituted and inducted in the same manner as a rector.

VIGIL. The night or evening before certain holy-days of the Church. In former times it was customary to have religious services on these eves, and sometimes to spend a great part of the night in prayer and other devotions, to qualify the soul for the better observance of the festival itself on the morrow. These nights thus spent, were called *Vigils* or *Watchings,* and are still professedly observed in the Church of England.

VIRGIN MARY. The Mother of our Blessed REDEEMER. Among the Saints, a distinguished place must ever be assigned to one so signally favoured by the MOST HIGH. And a devout mind will not scruple to venerate the memory of her, whose life was made illustrious by the fulfilment of ancient prophecy—by the realization of the promise given in Eden, and in the maternal care of the infancy and youth of the long-expected REDEEMER of the world. In memory of the Virgin Mary, the Church observes the two festivals of the Annunciation and the Purification, both of which have reference also to our Divine LORD HIMSELF. In this provision of the Church,

two errors are avoided. 1st. That which denies to the Virgin Mother of GOD the respect claimed for her in Scripture, and which has always been shown by the Church universal. 2nd. That of the Romish Church, which by prayers, invocations, litanies, &c. exalts her to a rank scarcely inferior to that of a Divine Being.

VISITATION. This is that office which is performed by the Bishop once in three years, or by his archdeacon every year, by visiting the Churches throughout the diocese. It is the duty of a commissary to summon the churchwardens and sidesmen to a Visitation, but he has no authority to summon any other persons; but if he does summon those persons, and they refusing to appear, should be excommunicated for this contempt, a prohibition would be granted. *Noy.* 123. Two things are requisite in these Visitations: 1st. The charge. 2nd. The Enquiry. The charge consists of such things as the visiter thinks proper to impart to the clergy; but it is usually to put them in mind of their duty, and to persuade them to perform it. The enquiry formerly consisted of several articles taken out of the canons, and the Bishop's Visitation being accounted an episcopal synod, there were at that time certain persons who attended it, and who were called *Testes Synodales,* or *Juratores Synodi,* and they were to present those who were negligent in performing religious offices, or any irregularities amongst the clergy, both in respect to their morals and behaviour, and likewise all dilapidations, and generally what they found to be amiss in the diocese. The Bishop at first exercised this jurisdiction alone; it was what was implied in his very office, and this he was to do in every parish throughout his diocese once a year, there to examine the minister and the people, which he might do with more ease at that time, because parish churches were not so numerous then as afterwards. When this was disused, then ecclesiastical persons were to be assembled in a certain place, and enquiry was made upon oath concerning the state of the clergy, and at this place they were all bound to appear.

Afterwards when Bishops came to be ministers of state, and to attend the courts of Kings, which began in the Norman reigns, then archdeacons were vested with this jurisdiction under the Bishops, and visited in those years

wherein the Bishops did not. But still the Bishops were to visit once in three years, and being then the King's barons and statesmen, they came with very great equipage, insomuch that by the council of Lateran their number was limited according to their qualities, viz. if the visiter was an Archbishop, he was not to have above fifty horses in his retinue; if a Bishop, he was not to exceed thirty; if a Cardinal, then twenty-five; if an archdeacon, he was to have no more than seven, and a dean but two; and if they respectively exceeded those numbers, then no procuration was due for the maintenance of the supernumeraries. But even this was very chargeable to the parochial clergy, for the visiter was to be maintained at their expense a day and night in every parish; and therefore it was thought fit to turn that charge into a certain sum, which is now called procurations, and this is paid to archdeacons in that very year wherein Bishops visit, for it is by some affirmed to be due to them *ratione officii;* and some say it is due to them by virtue of the statute of 33 Henry VIII. c. 5. by which these duties are made pensions. The first of these opinions is contrary to several canons, which not only enjoin personal visitations, but expressly forbid any procurations to be paid where the archdeacon himself did not visit in person. But notwithstanding those canons, custom has so far prevailed, that the archdeacon receives these fees in the Bishop's triennials, when they do not visit in person; but instead of that they hold two chapters about Easter and Michaelmas, and there by themselves or their officials, they formally enquire into the state and condition of the Church, which enquiry is now called a Visitation, and for which they are entitled to these fees.

UNIFORMITY—*Act of.* The last Act of Uniformity was passed in the reign of Charles the Second. By it every clergyman is obliged publicly and solemnly to declare his unfeigned assent and consent to the use of all things contained and prescribed in the Book of Common Prayer, and the forms of ordination. On the passing of this act many mistaken but conscientious Protestants retired from the ministry of the Church. They objected to such portions of the Prayer-Book as that which occurs in the Visitation of the Sick.

¶ *Here shall the Sick Person be moved to make a special Confession of his sins, if he feel his Conscience troubled with any weighty matter. After which Confession the Priest shall absolve him (if he humbly and heartily desire it) after this sort:*

Our LORD JESUS CHRIST, who hath left power to HIS Church to absolve all sinners who truly repent, and believe in HIM; of HIS great mercy forgive thee thine offences: and by HIS authority committed to me, I absolve thee from all thy sins, in the Name of the FATHER, and of the SON, and of the HOLY GHOST. *Amen.*

And to that form which is used in the ordering of Priests:

¶ *When this Prayer is done, the Bishop with the Priests present shall lay their hands severally upon the head of every one that receiveth the Order of Priesthood: the Receivers humbly kneeling upon their knees, and the Bishop saying,*

Receive the HOLY GHOST for the office and work of a Priest in the Church of GOD, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful Dispenser of the WORD of GOD, and of HIS Holy Sacraments; in the Name of the FATHER, and of the SON, and of the HOLY GHOST. *Amen.*

And to the office of Baptism wherein it is said of *every* baptized child without any exception, "seeing now that this child *is* regenerate." Less conscientious Protestants in these days have hitherto conformed by explaining these passages away. But several of the English Bishops have, of late, shewn such a laudable zeal in preventing any strained construction of the thirty-nine Articles, that the ultra-protestant subterfuges, by which the great truths asserted in the above passages have been evaded, will probably be no longer tolerated, and many ultra-protestants will perhaps leave the Church. The passages themselves are in the Prayer Book, to which unfeigned assent and consent is de-

manded. It is needless to deny, it is dishonest to evade the fact, and to the truth of the doctrine which they assert, every true member of the Church of England will ever rejoice to give his assent and consent unfeignedly.

UNION HYPOSTATICAL, is the union of the human nature of CHRIST with the DIVINE, constituting two natures in one person. Not *consubstantially*, as the three persons in the GODHEAD, nor *physically*, as soul and body united in one person; nor *mystically*, as is between CHRIST and believers; but so as that the manhood subsists in the SECOND PERSON, yet without making confusion, both making but one person. It was *miraculous*, Luke, i. 34, 35. *Complete* and real: CHRIST took a real human body and soul, and not in appearance. *Inseparable*, Heb. vii. 25.

UNITARIANS. A title which certain heretics who do not worship the true GOD assume, most unfairly to convey the impression that those who worship the one and only GOD do not hold the doctrine of the Divine unity. Christians worship the TRINITY in Unity, and the Unity in TRINITY.

URIM AND THUMMIM—(Light and Perfection,)—among the ancient Hebrews, a certain oracular manner of consulting GOD, which was done by the High Priest, dressed in his robes, and having on his pectoral, or breast-plate. There have been a variety of opinions respecting the Urim and Thummim, and after all we cannot determine what they were. The use made of them was, to consult GOD in difficult cases relating to the whole state of Israel, and sometimes in cases relating to the King, the Sanhedrim, the general of the army, or some other great personage.

URSULINES. An order of Nuns, founded originally by St. Angela, of Brescia, in the year 1537, and so called from St. Ursula, to whom they were dedicated.

VULGATE. A very ancient Latin translation of the Bible, and the only one acknowledged by the Church of Rome to be authentic.

WESLEYANS. The disciples of the late Mr. Wesley.

WHITSUNDAY. One of the great Festivals of the Church, held in commemoration of the descent of the

HOLY GHOST on the day of Pentecost. It occurs ten days after Holy Thursday, or Ascension Day. The reason of this day being called Whit-Sunday, or more properly White-Sunday, is, because on this day, being a remarkable time for baptism, the catechumens, who were then baptized, as well as those who had been baptized before at Easter, appeared in the ancient Church in white garments. It has also been thought that the name was symbolical of those vast diffusions of light and knowledge which were then shed upon the Apostles, in order to the enlightening of a world then in the darkness of superstition and idolatry.

WORD, THE. The only-begotten SON of the FATHER, the uncreated WISDOM, the second person of the most HOLY TRINITY, equal and consubstantial to the FATHER. St. John the Evangelist, more expressly than any other, has opened to us the mystery of the WORD of GOD, when he tells us, "In the beginning was the WORD, and the WORD was with GOD, and the WORD was GOD. The same was in the beginning with GOD. All things were made by HIM, and without HIM was not any thing made that was made." The Chaldee paraphrasts, the most ancient Jewish writers extant, generally use the name MEMRA, or WORD, where Moses puts the name JEHOVAH. In effect, according to them, it was MEMRA who created the world; who appeared to Abraham in the plain of Mamre; and to Jacob at Bethel. It was MEMRA to whom Jacob appealed to witness the covenant between him and Laban. The same WORD appeared to Moses at Sinai; gave the law to the Israelites; spoke face to face with that lawgiver; marched at the head of that people; enabled them to conquer nations, and was a consuming fire to all who violated the law of the LORD. All these characters, where the paraphrast uses the word MEMRA, clearly denote Almighty GOD. This word therefore was GOD, and the Hebrews were of this opinion, at the time that the Targum was composed.

WORSHIP. Besides the usual application of this term to the supreme homage and devotion due only to the Divine BEING, it is occasionally used in the Bible and Prayer Book, to denote honour, respect, and reverence given to men. Thus, in the 84th Psalm it is said, that

"the LORD will give grace and *worship* [favour and dignity] to them that live a godly life." In Luke, xiv. 10, we read that the humble guest "shall have *worship* in the presence of those who sit at meat with him." And in 1 Chron. xxix. 20, it is said that all the congregation "bowed down their heads, and worshipped the LORD and the King." In the Order of Matrimony in the English Prayer Book, the husband promises to *worship* his wife, that is, to render to her all that respect and honour to which she is entitled by the command of GOD, and the station she holds.

ZUINGLIANS. The disciples of Zuinglius, who held very heretical opinions, now too commonly prevalent, with regard to the Sacraments.

G. Crawshaw, Printer, Leeds.